

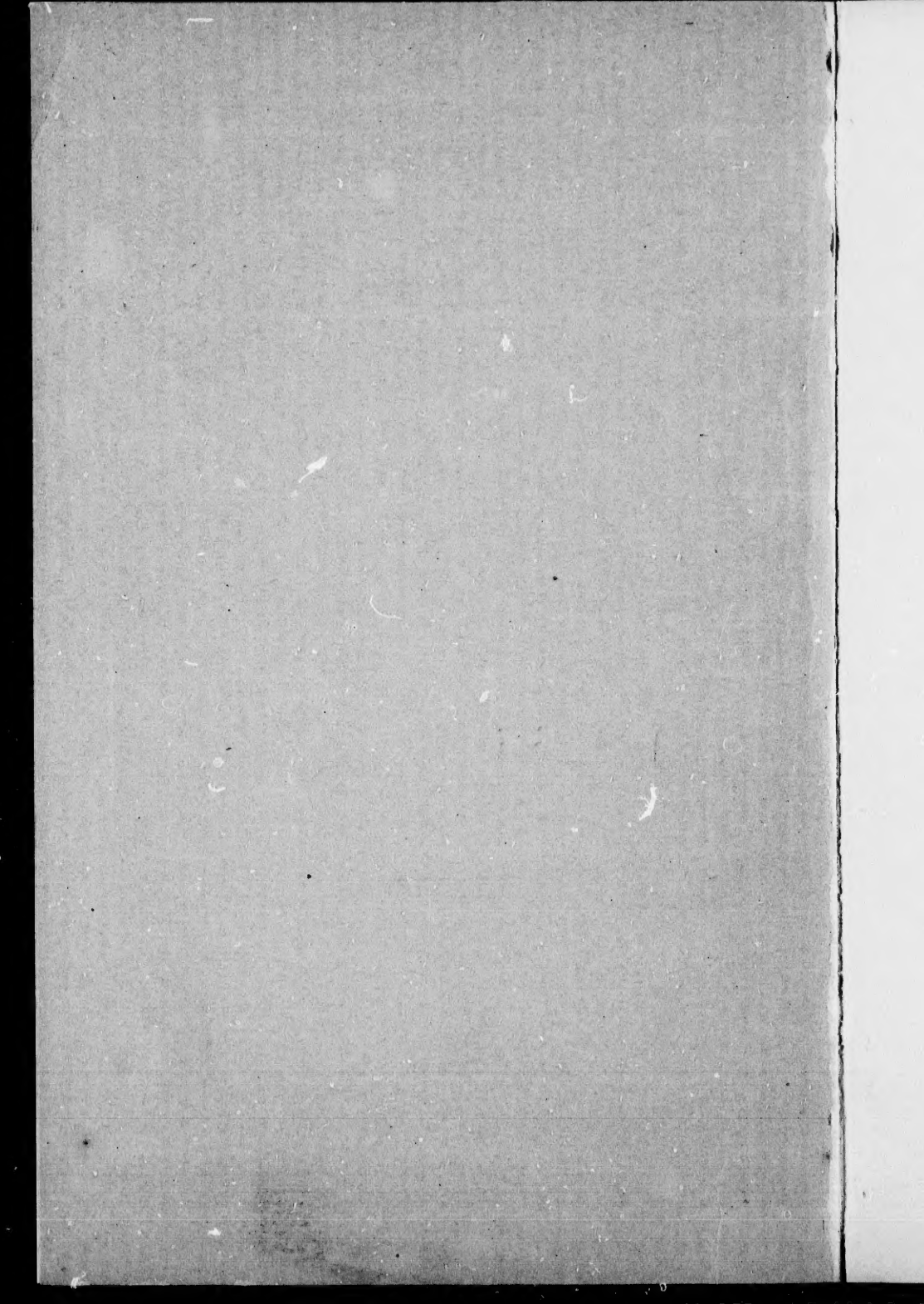
THE CONTINUITY
OF THE
CHURCH OF ENGLAND
AND
THE PAPAL ENCYCLICAL
APOSTOLICÆ CURÆ.

BY
The Venerable HENRY ROE, D.D., D.C.L.,
Archdeacon of Quebec.

QUEBEC:
PRINTED AT THE "MORNING CHRONICLE" OFFICE.

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To

The Most Reverend John Travers Lewis, D.D., L.L.D.,

ARCHBISHOP OF ONTARIO

AND METROPOLITAN OF THE ECCLESIASTICAL PROVINCE

OF CANADA,

TO WHOSE WISDOM AND FORESIGHT, AND ABILITY IN

DEFENCE OF HER PRINCIPLES, THE CHURCH IN

CANADA OWES SO MUCH,

THIS DEFENCE OF THE ORDERS OF THE CHURCH

OF ENGLAND,

REPUBLISHED BY HIS ENCOURAGEMENT AND APPROVAL,

IS

WITH HIS GRACE'S CONSENT

RESPECTFULLY INSCRIBED.

PREFACE.

The Paper which forms the first part of this pamphlet was prepared at the request of the Executive Committee of the Rural Deanery of St. Francis for the annual December Conference of the Deanery Board. The Bishop and the Clergy and Lay members present joined in the request that the Paper should be printed for general circulation in the Diocese. It was accordingly sent to the *Montreal Star*, and, by the kindness of the Editor, appeared in that extensively circulated journal in its issues of the 27th February and 6th March. Some of the positions taken by the writer were controverted by a correspondent of the *Star* under the *nom de plume* of *A Catholic Theologian*. This led to the correspondence which forms the second part of the pamphlet. The whole is reprinted in accordance with the following Resolution of the Diocesan Synod of Quebec :—

Moved by the Rev. Lennox Williams,

Seconded by the Rev. G. H. Parker, and

Resolved, — That the Lord Bishop be requested to name a Committee to consider the advisability and best method of reprinting, in permanent form, the Venerable

Archdeacon Roe's valuable Paper on the continuity of the Church and the Papal Encyclical lately put forth on Anglican Orders, and to report at this Session of Synod.

The Committee reported that "it is very desirable that Archdeacon Roe's Paper, together with the correspondence referring to it lately carried on in the *Montreal Star*, be published in pamphlet form." Whereupon it was

Resolved, — That the Report be adopted and the Paper and Correspondence be published, and that the same Committee be reappointed to provide for the expense of publication.

QUEBEC, June 18th, 1897.

THE CONTINUITY

OF THE

CHURCH OF ENGLAND.

I am asked to speak to you to-day upon the continuity of the Church of England as affected by the Bull Apostolicæ Curæ lately issued by Pope Leo XIII.

First, what do we mean by the continuity of the Church? In what does it consist? On what does it depend?

1. It is our Lord's will to save us in this way, namely, by making us one by one members of His Divine Society—the Church. This membership is effected in our baptism, and is not merely admission to a share in a great outward organization, but is, in the most real and true sense, the making us members, parts, limbs of our Lord's own Body, of His human nature, "of His flesh, of His bones." This I do not go into; I only state it, sublime and all-important as it is, and pass on.

The Church, then, is composed of Christ's baptized people, and its continuity in the most obvious sense consists in the addition of members, one by one by baptism, to the original personal disciples of our Lord Himself, on and on from that first day of Pentecost to the end of the world.

So far there is no controversy. The Church of Rome herself asserts—teaches dogmatically that no rightly-ordained priest or bishop is required to the making of Christians, to their being united to the Body of Christ by holy baptism. Anyone who uses seriously the right form

of words and the water—anyone, believer or unbeliever, man or woman, baptized or unbaptized, heathen or Christian, can according to Roman doctrine admit a soul into the Christian Church by baptism.

THE NECESSITY OF AN APOSTOLIC MINISTRY.

2. But this is not what is meant by the continuity of the Catholic Church in the subject assigned to me to-day. The Lord, while opening the door of baptism into His Church with such amazing fulness and freeness, has placed over that Church, a ministry, a priesthood, with a stewardship of grace and truth for His household for the whole term of her existence here on earth. That priesthood is the Apostolate, the twelve Apostles and their successors the Bishops of the Catholic Church. This priesthood—"ministers of Christ and stewards of the mysteries of God"—is an essential part of her divine organization.

This great principle, again, we cannot discuss to-day; I must here assume it. We hold it in common with the Church of Rome and the entire Catholic Church in all ages and countries of the world.

And we agree with our Roman brethren that this is of the very essence of the Church's continuity. If this Apostolic succession be broken, you may still have Christians. Without these lawful pastors, as we have seen, we might have a great flock of Christian Sheep, as many perhaps as there are to-day, but we should have no Christian Church. Such a flock could never be the Body of Christ as our Lord made it.

POSITION ASSUMED BY THE ROMAN CHURCH.

Now this is what the Church of Rome asserts that we are,—a mere disorganized crowd, a helpless, shepherdless flock of sheep. We have been so, they say, for three centuries, because we lost our lawful pastors at the beginning

of that period, and by consequence are no part of the one organized Divine Society, the Church and Body of Christ.

And to this view Pope Leo has set his seal afresh in the Bull *Apostolicæ Curæ*.

3. Now we have cause for gratitude, little as they intended to give it, to Pope Leo and his advisors, because he has come out and set forth in the Bull under consideration his reasons for denying the validity of our Orders.

WHAT IS THE EFFECT OF ACKNOWLEDGING OR DENYING VALIDITY OF ORDERS.

Of course we know very well, let me say in passing, that if the decision had been the opposite of what it is, if the Pope had been advised (as it is thought he hoped to be), and led to admit validity in the amplest terms, that would not have restored union and communion between the Anglican and the Roman Churches. There are matters of the gravest importance under present conditions, matters of faith and practice, which do and would still separate us. The Eastern Churches are as really divided from the Roman as we are, and yet the Roman Church does not question the validity of their Orders. To us, of course, the validity of our Orders is of vital importance, and it makes much for our peace and comfort that we should know and be in a position to examine all, if anything there be, that can be said against them. And this advantage we now have, so far as the Church of Rome is concerned.

POPE LEO'S REASONS.

Pope Leo has told us why he rules our Orders to be invalid—has given his reasons, not his own personal conclusions only, but the reasons which are the outcome, he is careful to assure us, of a full, patient and painstaking in-

vestigation made by a commission specially appointed by himself. Let us proceed to examine these reasons in as candid and charitable a spirit as possible.

4. Pope Leo rests his decision on two grounds; he finds in our Orders two fatal defects, a defect in Form and a defect in Intention.

MATTER, FORM AND INTENTION.

Now, we must be careful to bear in mind what is meant by the word "Form" in these discussions. The word is used in the sense given to it in the Scholastic Philosophy. In every Sacrament there are two parts—The Matter and the Form. The Bull * explains that by the word "Matter" is meant the part of the Sacrament which is ceremonial, and by the word "Form," the part which is essential. The word Sacrament, however, is itself used in two senses, either to include or to exclude the grace which it signifies and conveys. In the latter sense it is used in the Bull. But when so used it still must have the two parts, the Matter and the Form. The outward visible sign is then the Matter; the appointed words used in applying the sign are the Form. To use the words of our own Hooker: "If that be separated which is secret and that be considered alone which is seen, the name of a Sacrament in such speeches can imply no more than what the outward substance thereof doth comprehend. And to make complete the outward substance of a Sacrament there is required an outward Form—which Form sacramental elements receive from sacramental words." †

Now, no fault is found with us in the Bull with respect to the Matter of the Sacrament. Pope Leo defines that "in the Sacrament of Orders the Matter is the Imposition of Hands."

* § 7.

† Hooker, Book V., Cap. lviii, sec. 2.

THE CHURCH OF ROME CONTRADICTS HERSELF.

This definition, however, is hopelessly at variance, I must here point out, with other equally authoritative definitions of the Church of Rome. There can be no higher authority on this question than the Roman Pontifical, but according to it the ordination of priests is effected not by the Imposition of Hands, but by the Porrection of the Eucharistic Vessels. Let me remind you of the relation in which these two ceremonies stand to one another in the Pontifical.

The learned Bishop of Stepney, in a late address on this subject, speaks of "the modern Roman Ordinal with its puzzling agglomeration of rites incorporated by an unscientific hand." No words could more happily describe it. There are in the Pontifical service for the ordination of priests, among other things, two Impositions of Hands, one at the very beginning of the service and the other at the very end, neither of them in the place where the act of ordination could reasonably be looked for. There are two vestings with the Chasuble, one in its natural place, and the other quite unmeaning at the very end of the service. And,—what I specially wish to call your attention to,—there are two distinct acts of Ordination, one undoubtedly meant to be taken as the Ordination Act, as we shall see in the service itself, though a false and intrusive act; the other, the original and true act, evidently once in use but now shoved out of its rightful place and so rendered meaningless, the former the Tradition of the Vessels with the words: "Receive power to offer sacrifice to God, and to celebrate masses as well for the living as for the dead, in the name of the Lord. Amen." The latter, the Imposition of Hands, with the words: "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained."

THE PRESENT PONTIFICAL MAKES THE PORRECTION
THE ESSENTIAL ACT OF ORDINATION.

5. The Tradition, or Porrection, as it is called, of the Eucharistic Vessels is undoubtedly according to the Pontifical Service the Ordination itself—for these reasons :

First, the Ordination is incorporated into the Mass, and in the Preface to the Pontifical, the point in the Mass at which the Ordination Service comes in is clearly stated. The Ordination of Priests comes in immediately before the Gospel, and as soon as it is complete the Gospel is read. But the Gospel is read immediately after the Tradition of the Vessels, therefore the Ordination is then complete.

Next, the Priests-elect down to the Porrection are spoken of as *ordinandi*, the designation is used ten times. Hence it follows that down to that point they are not ordained ; the gift of Priesthood has not yet been conveyed to them. After the Porrection and before the Imposition of Hands they are styled *ordinati*, *ordinati Presbyteri*, *ordinati Sacerdotes*, and *Presbyteri*, these titles being used fifteen times. Before the Porrection they are ‘persons to be ordained’ ; after it they are ‘ordained men,’ ‘ordained Presbyters,’ ‘ordained Priests,’ and absolutely ‘Presbyters.’

Thirdly, immediately after the Porrection of the Vessels, the Bishop is directed to “proceed with the Mass,” and “the Presbyters who have been ordained” are directed to “say with the Bishop all the remaining words of the Mass.” Also, “the Bishop is to say the whole of this Mass aloud so that the ordained Priests may be able to say all with him, and especially the words of Consecration, which ought to be said at the same moment by the ordained as by the Bishop.” This is called “*Concelebration*.” The men are now fully ordained and so qualified to say Mass ; and they at once say it, “concelebrating with the Bishop.” If they were not fully ordained priests, this “concelebration” would be a sacrilege.

THE DEFINITION OF POPE EUGENIUS IV.

And what we thus gather from a careful study of the Pontifical is confirmed by the well-known dogmatic definition of Pope Eugenius IV. This Pope, in compliance with a petition presented to him at the close of the Council of Florence (A. D. 1439), by certain representatives of the Armenian church which was then being reconciled to the Roman, praying that he would instruct them in the true administration of the Sacraments, issued a letter in which he gives full instructions respecting the seven Sacraments. Concerning the Sacrament of Holy Orders, he says, "The Order of Priesthood is conferred by the Porrection of the Chalice with wine and the Paten with bread. The Form of the Priesthood is this: "Receive power of offering sacrifice in the Church for the living and the dead, in the name of the Father and of the Son and of the Holy Ghost." *

Here then we have Pope Eugenius IV, and the Roman Pontifical actually now in use in the Roman Church, both declaring that the Porrection of the Vessels is the Matter of the Sacrament of Orders, and using it as such in all their ordinations; and Pope Leo XIII, with the general voice of modern Roman scholars, declaring with equal authority that the Matter is the Imposition of Hands.

How is this palpable contradiction between two infallible authorities to be got over with honor?

So much then for the Matter of the Sacrament.

THE FORM OF THE SACRAMENT OF ORDERS.

6. I now proceed to examine the objections raised in the Bull to the validity of the Form in our Ordination of Priests.

* The Decree of Eugenius is gone into more fully in the letters printed below.

The Pope objects that neither the words used at the Imposition of Hands nor any other words in our Ordination Service, "definitely express the Sacred Order of Priesthood, or its grace and power" He objects that we say, Receive the Holy Ghost, but we do not say for what? Nor do we give to our Priests anywhere in the service the power of offering the Eucharistic Sacrifice.

Here of course rises the question, did the Ordination Service then in use in England need the revision it received? The words attached to the Porrection of the Eucharistic Vessels, quoted above, claiming to give the power of offering to God the sacrifices of masses for the living and the dead, were certainly removed; was this revision called for? Is it defensible? It is obvious that with the time and space at my command, I cannot enter into—I can scarcely glance at that defence.

CORRUPTIONS OF THE MASS.

That the Sacrifices of Masses had been greatly corrupted in the Western Church, both in doctrine and practice, no one denies. The corruptions in practice were so monstrous that all good men cried out against them. Dr. Pusey in his *Eirenicon* quotes one bitter cry from an "ultramontane Bishop, in the 14th century, a penitentiary of Pope John XXII," which may suffice for proof—though indeed the language of the Council of Trent itself* is scarcely less strong.

"Our Church," says this Bishop, "is full and over full of altars, masses, and sacrifices, and therewith is, in the sacrifices, full of homicides, sacrileges, uncleannesses and simonies and other wickednesses, excommunications and irregularities to the very utmost. For at this day so many

* Council of Trent, Sess. 22, *Decretum de observandis et evitandis in celebratione missæ.*

masses are said for gain or custom or complaisance or to cover wickednesses or for their own justification, that both among priests and people the holy Body of the Lord is now held cheap . . . And now, through custom or rather corruption . . . a mass priced at a shilling is bought and sold by a blind people and by wicked simoniacal priests."*

FALSE TEACHING UPON THE SACRIFICE OF THE MASS.

Worse perhaps than these practical corruptions was the false teaching respecting the relation of the Eucharistic Sacrifice to the Sacrifice of the Cross, then maintained without rebuke in the Churches of the Roman obedience. One example will suffice, that of the eminent Dominican Ambrosius Catharinus, as reported with indignant rejection by his fellow Dominican Melchior Canus, that "sins before baptism are remitted through the sacrifice of the Cross, but all post-baptismal sins through the sacrifice of the Altar." †

"The fact is," says an eminent Divine, "that exaggeration always produces reactionary understatement, and the perversion of the true idea which led men to think of the Sacrifice of the Mass as really co-ordinate with that of the Cross is largely responsible for the reticence of our Ordinal on this matter."

WHAT IS THE REAL QUESTION?

7. But, having said so much, I must remind you that to enter upon this proof at all is not necessary to the purposes of this discussion. Supposing that the old Ordinal called for no change and was only injured by every alteration then made in it, the question would still remain the same,—

* Pusey's *Eirenicon*, Appletons, N. York, 1866, pp. 36, 37. Eng. Ed. 1865, pp. 29, 30.

† See for this and other instances of like extravagance, Father Puller's Paper in the *Guardian* of 14th October, 1896, p. 1674, or S. P. C. K., reprint, pp. 42, 43.

Were the changes made such as to invalidate the orders conferred by its use? This is the question now before us.

Now, no one can have gone at all deeply into the study of the Ordinals of the Ancient Church without discovering that for the first thousand years after Christ there was not any one form of Ordination in general use or of exclusive authority. The only two points that were settled by Scripture and universal tradition were, that ordination was effected for all three orders of ministers by the Laying on of Hands and Prayer. As to what words were essential for this prayer, or what form the prayer should take, precativè or imperative, or how the order which was being imparted should be indicated in the words of the prayer, there was no settled uniformity. The learned ritualist Martene sums up as the result of all his researches as to what is essential for a valid ordination, according to the mind and use of the entire Catholic Church in both East and West for at least a thousand years after Christ, that the whole essence of the Ordination of a Priest consists in the Laying on of Hands and accompanying prayers. "This alone all Orientals, this alone the ancient fathers, this alone the scriptures recognize."

To this view, I may add, practically all learned Roman scholars in our day give in their adhesion.*

This, however, was long after the days of our Edwardine Revisors, and the light of these learned researches was wanting to them.

8. The first thing, then, which the commission of learned divines had to do, into whose hands the old Ordinal was put to be revised and put forth in English, was to decide what were the essentials for the transmission of Holy Orders. They decided, rightly as all learned liturgists,

* See A. S. Barnes's *Roman Defence of the Bull Apostolicæ Curæ*, London: Browning, 1896, page 28.

Roman and Anglican, now agree, that the essentials, the Matter and the Form, are Imposition of Hands and Prayer.*

THE EDWARDINE MATTER AND FORM AND WHERE
IT CAME FROM.

Now, what I want you to take in is this, that these essential parts of Ordination, this Matter and this Form, the revisers did not bring in from some outside source; they found them, the Imposition of Hands and the Prayer, in the old Sarum Pontifical, here identical with the Roman, and they retained them unaltered, simply turning the prayer into English: "Receive the Holy Ghost; whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained;" only adding to it this expressive clause: "And be thou a faithful dispenser of the Word of God and of His Holy Sacraments in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Tradition of the Vessels with its Form of words was laid aside. Roman authorities depending on Pope Eugenius IV taught then and for long after that these were the Matter and Form of the Sacrament, an opinion they have since abandoned. Our revisers, guided by a divine instinct, went back, as we have seen, to the old Form. But in place of the Vessels with Bread and Wine, they inserted the Tradition in Edward's first book of the Vessels with the Bread and the Bible, in the second of the Bible alone, with these words: "Take thou authority to preach the Word of God and to minister the Holy Sacraments in this congregation where thou shalt be so appointed."

This, then, is the Form which the advisers of Pope Leo make him declare to be so defective as to render all orders given by it null and utterly void. Let us look carefully into the grounds alleged for this conclusion.

* They seem however to have held with all Liturgical Scholars of that day, that the *Accipe Spiritum Sanctum* was a necessary part of the Form.

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OUR FORM QUOTED UNFAIRLY IN LEO'S BULL.

9. First, however, we have just ground for complaint that the writer of the Bull, in quoting from our Ordinal the Form which he condemns, does not quote fairly. "The words," he says, "which until recently were held by Anglicans to constitute the Form of Priestly Ordination were 'Receive the Holy Ghost.'"

Now, nothing is more certain than that no Anglican ever held the words "Receive the Holy Ghost" alone to constitute the proper Form. The words in our Ordinal have been given above; will any one deny that there are great and important differences between the full Form in our book and the words *Accipe Spiritum Sanctum* alone? And ought not the writer of the Bull to have stated that the words adopted in our revised Ordinal were simply the old Form of words attached to the Imposition of Hands in the Sarum Pontifical and still in use in the Roman Pontifical to this day?

POPE LEO'S MISTAKE ABOUT THE WORDS SUBSEQUENTLY INSERTED IN OUR FORM.

10. "This Form," the Bull proceeds, had afterwards added to it "for the office and work of a priest, etc." But this rather shows that the Anglicans themselves perceived that the first Form was defective and inadequate. But (he proceeds), even if this addition could give to the Form its due significance, it was introduced too late, as a century had already elapsed since the adoption of the Edwardine Ordinal, for, as the hierarchy had become extinct, there remained no power of ordaining."

With respect to this suggestion it will be sufficient to point to the fact of which the Pope's advisers were evidently not aware, that those words were put in at the last revision to meet not a Roman but a Presbyterian cavil, as that our use of the words Receive the Holy Ghost in the Ordinal

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11. With respect to the Form (and confining ourselves to the Order of Priesthood), we have two objections to meet: one that our Ordinal does not sufficiently indicate that it is to the Priesthood that the ordinand is being admitted, the other that we do not confer upon him the chief power of his order, that of sacrificing to God, but carefully exclude it.

Now, if it be meant that the word Priest or Priesthood is not actually used in the form of words attached to and uttered with the Imposition of Hands in our Ordinal, it is true; but neither is it so found in the Roman Pontifical.

The reason why it does not appear in that form of words in our Ordinal, is that it does not appear there in the Pontifical, and our revisers were keeping strictly, at so critical a point in the service, to the form of words in the Pontifical. This ought not to be ground of objection on the part of Roman theologians.

It may be said in rejoinder that the words *Accipe Spiritum Sanctum*, etc., in the Pontifical, do not constitute the Form in that service. But how do you know that? Bellarmine, with many Roman authorities, maintains that they do, and he insists that the Council of Trent so decides.†

* See Bp. Burnet's Hist. of Ref. Vol. 2, p. 144. Ed. 1680.—Dean Prid-eaux's Eccles. (Tracts) pp. 15, 36, 69-72, 2nd Ed. 1715, and Cardwell's Con-ferences, pp. 387-88, Ed. Oxford, 1849.

† See Bellarmine, *De Sacram. Ord.* Vol. I, cap. IX. *Concilium Trid. declarat, tunc ordinari Presbyteros cum eis dicitur Accipite S. S. At cum hoc dicitur manus imponuntur, ut patet ex Pontificali.* See also Dens' Theology, 9th Ed., Mechlin, 1830, Vol. 7, p. 59. He reckons four opinions as to the Matter and Form, the fourth opinion maintaining "a double M. and F.,—one part, the delivery of the Paten, etc.; the other part, Imposition of Hands *with the Form, Receive the Holy Ghost whose sins thou dost forgive, etc.*" This view Dens holds to be the most probable. It is notable that he finds no difficulty in the *concelebration* (nor does Bellarmine) which seems so fatal an obstacle to this view. Let me ask my readers to note that *two at least* of the most Orthodox Roman writers hold that the true Form of the Sacrament of Orders is the words spoken in both the Roman Pontifical and the English Ordinal when the Bishop lays on his hands and says: *Receive the H. G., whose sins..... retained.*"

Is it not a pity that we are not instructed in the Bull what the Form is? Evidently the Pope and his advisers are afraid to compromise themselves on this point. There is no authoritative declaration in the Church of Rome what the valid Form is, and yet our orders are declared invalid because our service has not the valid Form! "Are these things equal?" The Pontifical itself tells us plainly enough what, according to the minds of those who gave it its present shape, is the Matter, and what the Form, namely, the Porrection of the Vessels with the words attached,— "Receive power of offering sacrifice, etc." This definition of the Matter and Form was for centuries held to be authoritative in the Church of Rome, but it is now abandoned and is contradicted by the present Pope, who defines that the Imposition of Hands is the Matter. Some hold the opinion that the prayer called the Prefatio is the Form; but if so, what is the Matter to which it is attached? It may possibly be suggested that the Prefatio is the Form attached to the first Imposition of Hands; but that ceremony is ordered to be said "in silence, with no prayer, said or sung, going with it." Moreover, the Council of Trent decrees: "If any one shall say that through sacred ordination the Holy Ghost is not given, and that the Bishops say in vain, *Accipe Spiritum Sanctum*; or that through it Character is not conferred . . . let him be anathema." The Sacrament of Order, then, with Character, and the Holy Ghost, is given according to the Council of Trent, when the words *Accipe Spiritum Sanctum* are said. This makes these words the Form. This seems conclusive enough, only Leo XIII has said that *Accipe Spiritum Sanctum* in our mouths is not the Form!

Here we are quite at sea, and our infallible pilot fails us. How are we to know whether we have or have not the valid Form, which is "the essential part of the Sacrament," unless our friends at Rome agree among themselves what the Form is?

OUR ORDINAL INDICATES ABUNDANTLY THAT IT IS A
PRIEST WHO IS BEING ORDAINED.

12. I have shown how it came to pass that the word Priest was not inserted in our Form ; but does the absence of the word there throw any doubt on what was meant to be done ? Of what other order but the Priesthood could the words, " Whose sins thou dost remit, they are remitted, etc.," be spoken ? Deacons are incapable of this power ; Bishops have it already. It remains that it must be spoken of one being made a Priest and can be of no one else.

But if the *word* Priest or Priesthood is not found in the Form, it is found over and over again in the Rite, and no one can deny that, taking that Rite as a whole, it is abundantly clear that those engaged in it are ordaining Priests.

The Preface to the Ordinal declares the resolution of the Church of England to maintain and continue the three Orders which have been in the Church from the days of the Apostles. The service is entitled, " The Form of Ordering *Priests*." The Archdeacon presents the ordinands " to be admitted to the *Order of Priesthood*." The Bishop addresses the people and says : " These be they whom we purpose to receive this day to the *holy office of Priesthood*." Then a special prayer is inserted in the Litany for them, with the words, " Mercifully behold these Thy servants now called to the *office of Priesthood*." Then the Bishop examines them, and among other questions asks : " Do you think in your heart that you be truly called to the *ministry of Priesthood* ?" Then, after a very solemn prayer, " the Bishop, with the Priests present, lay their hands upon the head of every one that receiveth orders, saying : " Receive the Holy Ghost ; whose sins thou dost forgive they are forgiven, etc.," with the rest of the Form so often cited.

They are ordained, that is, with matter and words taken from the Roman Ordinal itself,—the words being those which

were held for ages by the most distinguished Roman authorities to be the true Form of Orders, and ruled to be so, says Bellarmine, by the Council of Trent itself. And that the order conferred is that of Priesthood is fixed beyond question by the power of remitting sins conferred, and is expressed in the service over and over again in name. And so on every ground we may be satisfied of the futility of this objection.

THE REAL OBJECTION IS THAT WE DO NOT INTEND
TO MAKE SACRIFICING PRIESTS.

13. But I cannot bring myself to think that Pope Leo, when he says that our office "does not definitely express the sacred order of Priesthood," really meant that we do not say plainly enough what is being done. A careful study of the Bull shows that its one point of serious objection to our Ordinal is that in it we do not profess to give those we ordain Priests "the power of consecrating and offering the true Body and Blood of the Lord," but that on the contrary, they allege, we "have deliberately removed from the service every trace of the Eucharistic Sacrifice." And, they add, as this power of offering sacrifice is the chief power of the Priesthood, by deliberately intending not to give that power, we do not confer the order at all.

I have gone to a certain extent into this question above. The answer given by our representative divines and those responsible for the revision of our Ordinal is this: 'We do certainly intend, (they say,) to deny and reject the Roman Sacrifices of Masses for the living and the dead as unscriptural and un-Catholic, together with the dogma of Transubstantiation on which they were grounded.'

THE CHURCH OF ENGLAND HOLDS AND TEACHES THE
TRUE EUCHARISTIC SACRIFICE.

'The true Catholic doctrine of the Eucharistic Sacrifice, however, as held in the ancient and undivided Church, we

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With regard to the objection made to our Ordinal as no longer giving our Priests the power of sacrificing, they maintained, that the true power of offering the Eucharist Sacrifice is inherent in the Priestly office itself, and that by continuing, as the Church of England in her Ordinal expressly declares it her purpose to do, the order of Priesthood as it had always been in the Church, she must be taken to convey in their ordination to those made Priests all the rights and powers belonging to their office, whether expressed in detail or not, and certainly among them the power of offering the Eucharistic Sacrifice.

POWER OF OFFERING SACRIFICE EXPRESSLY GIVEN IN
NO ORDINAL FOR NINE HUNDRED YEARS AFTER
CHRIST.

14. But Pope Leo insists that our Orders are invalid because we do not expressly give the power of Sacrificing to our Priests in their ordination. And yet it is an unquestioned fact that in no Ordinal of the Western Church until the tenth century was there any mention made of giving this power, nor is there any giving of such power in any Eastern Ordinal to this day. If Orders in the Western Church were valid for a thousand years after Christ and Orders in the Eastern Church are counted valid by the Church of Rome to this day, though in neither case is there any reference to giving the power of offering the Sacrifice of the Body and Blood of Christ, why should our Orders be rendered invalid by the same omission? If giving in ordination in so many words power of offering Sacrifice is essential, the absurd conclusion must follow that there is not now a validly ordained Priest, Roman, Oriental or Anglican, in all the world.

I have seen no answer to this argument, * but I will make our Roman brethren a present of one which has occurred to me in thinking over whether any way could possibly be found out of it. What they must say in answer, I think, is this: 'It is true that the power of offering sacrifice was not mentioned in ordaining in the Roman or any Church in the world till the tenth century, nor is in any Eastern Church to this day; still that does not prove us guilty of inconsistency in rejecting your Orders on the ground that this power is not expressed in conferring them. Not to have used such words before controversy arose is a thing innocent enough; to abolish them when it has arisen with the purpose of denying a particular doctrine and a particular ministerial power which we hold to be cardinal wears a different aspect. The Easterns have always believed that their Priests receive this power in ordination, though it is not specified, and they offer the Holy Sacrifice continually. You neither believe in it nor offer it. Hence their Orders are valid, yours are not.'

THE CHURCH OF ENGLAND TEACHES THE EUCHARISTIC SACRIFICE.

15. Now this argument sounds formidable, but it is easily answered. Our answer is this: We both believe in and offer the Eucharistic Sacrifice. That we believe in it is proved first by the express words of our own Catechism, "Why was the Sacrament of the Lord's Supper ordained? For the continual remembrance (commemoratio) of the Sacrifice of the Death of Christ." And next, by the earnest protestations of our leading Divines from Cranmer down to this day.

This paper is not a Theological Treatise, and to give here a catena of writers affirming the Eucharistic Sacrifice is of course out of the question. Let the testimony of one suf-

* Since writing the above, I have found the answer I suggest in several Roman authorities.

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flee whose words the Church of England has since endorsed many times over through the mouths of her faithful song. The great Archbishop Bramhall, writing in 1653 in answer to a Roman Controversialist of his day, says: "You say we have renounced your sacrifice of the Mass. If the sacrifice of the Mass be the same with that of the Cross, we place our whole hope of salvation in it. If you understand another propitiatory sacrifice distinct from that,—any new meritorious satisfaction to God or any new supplement to the merits of Christ,—we renounce your sacrifice indeed. We profess a commemoration of the sacrifice of the Cross; a representation of that sacrifice to God the Father; an impetration of the benefit of it; an application of its virtue. To make it a suppletory sacrifice to supply the defects of the sacrifice of the Cross, I hope both you and I abhor."* This designation of the Eucharistic Sacrifice as "a commemorative, representative, impetrative, applicative sacrifice" has become a common place in English Divinity.

Well, what do our Roman friends say to this? Are the Orders of a Church which holds and teaches such a sacrifice of the Altar to be invalidated on the ground that she rejects that sacrifice?

This is the circle of our Roman assailants:

Roman :—Your Orders are invalid because you have tampered with and spoiled the Form of the Sacrament of Order.

Anglican :—Be so kind as to tell us what is the Form. Meantime we protest we have the same Form you have.

Roman :—But your Ordinal, even so, effects nothing because you do not give your Priests the power to offer sacrifice.

Anglican :—Supposing it were so, still you hold valid the Orders of the Easterns in conferring which no mention is made of sacrifice.

* Bramhall's Works, vol. 1, p. 54.

Roman :—True ; but they believe in the Sacrifice of the Altar and you do not.

Anglican :—Yes, but we do. We have always protested that we do. We believe and teach that there is and we offer in the Eucharist a commemorative, representative, impetrative, applicative sacrifice.

Roman :—That may be, but that is not the propitiatory sacrifice of the Mass.

Anglican :—Well ; it is the same which is taught by your own Council of Trent, which declares * that our Lord instituted the Holy Eucharist “in order that He might leave to His Church a visible sacrifice whereby that bloody sacrifice, which was to be once accomplished on the cross, might be *represented* and its *memory* abide to the end of the world, and its *salutary efficacy* be *applied* to the remission of our daily sins.” Here you have our “commemorative, representative, applicative sacrifice.” And your greatest Divine Bellarmine teaches the very same.†

Roman :—But what makes our sacrifice of the Mass real to us is the real Presence in it of the Body and Blood of Christ, and that you deny.

Anglican :—What ? When we teach all our children in the Catechism that “the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord’s Supper !”

Roman :—But you do not offer the Sacrifice. We have examined your Eucharistic Rite and we can find there no offering to God of the Body and Blood of the Lord.

Anglican :—And yet it is there. Your own doctrine of what is essential to a complete and perfect sacrifice of the Mass ought to have saved you from making this objection.

* Session xxii, cap. 4.

† De Missa, Lib. i., c. 25.

What are the essentials? Bellarmine discusses the question fully * and comes to the conclusion that the following only are essential to the sacrifice: A lawful Priest; Bread and Wine; the act of Consecration; consumption by the Priest. That is,—a priest consecrates and partakes without any act of offering, visible or verbal, and the sacrifice is complete. But Dr. Pusey had brought this to light long ago: "Where there is Apostolic Succession (says he) and a consecration in our Lord's own words, there, it is held by Roman authorities, is the Eucharistic Sacrifice." †

Why then have we not the Eucharistic Sacrifice? "Because you have not the Apostolic Succession." But why have we not the Apostolic succession? "Because you have not the Eucharistic Sacrifice." Yes, that is what the Roman case against us amount to;—a vicious reasoning in a circle.

So much, then, for the alleged nullity of our Orders owing to deficiency of Form.

CONSECRATION OF BISHOPS.

16. I have not treated separately of the consecration of Bishops. The grounds alleged for the nullity of their Orders are substantially the same as those urged against the Orders of our Priests. The one defect which Pope Leo finds in the ordination of each is that our Ordinal does not bring out clearly and confer the Sacerdotium. If I have failed to show the futility of the reasons alleged for pretending to nullify our Priests' Orders, it is mere waste of time to say anything about the Episcopate. And, on the other hand, if the validity and sufficiency of our ordination of Priests is made good, no one will raise any question about the consecration of our Bishops.

ALLEGED DEFECT OF INTENTION.

17. We come, then, to our last point, the alleged *defect of Intention*. This need not detain us long, for incidentally it has been fully considered already.

* De Missa, Lib. ii., cap. 27.

† Eirenicon, p. 33.

What is meant by Intention is stated clearly enough in the Bull: "When any one has rightly and seriously made use of the due Form and Matter requisite for effecting the Sacrament, he is considered by the very fact to do what the Church does." The Pope declares that we have introduced a new rite, rejecting what the Church does, and that, consequently, our intention is destructive of the Sacrament. All this has been fully considered. All that is essential for conferring Holy Orders—so all Roman Liturgists now agree—is the laying on of hands with one prayer indicating what is meant, and with the intention of doing what the Church does.* Is there no such prayer in our Edwardine Ordinal? That is the whole question. For the Imposition of Hands is there; and with respect to Intention, no one questions the seriousness of the Church of England in this matter; nor can any candid person deny that in the matter of conferring Holy Orders the Church of England then intended to do, as she plainly says in the Preface to

* The question of *Intention* is ably and fully discussed in the third of the Rev. Dr. Mortimer's *St. Mark's Parochial Tracts*. (1625 Locust Street, Philadelphia, pp. 5ff.) He quotes the following most important passage from Bellarmine (Vol. 3, Book 1, Cap. 27):—"The opinion of Catholics is that the intention of doing what the Church does is required. But here certain things must be noted. First, a minister is not required to have the general intention of doing what the Church does in such a sense that he cannot have a particular intention. On the contrary, it is better to have a particular intention, of conferring the Sacrament of Baptism, Absolution, Confirmation, Consecration of the Eucharist, etc., etc. But if he is not acquainted with our mysteries, it is *sufficient* if he intends in a general way to do what the Church does; and this the Councils (of Florence and Trent) teach. Secondly, there is no need to intend [to do] what the *Roman* Church does, but what the true Church does, whatsoever Church that may be, *or* what Christ instituted, *or* what Christians do; for these all come back to the same thing. You ask, What if any one intends to do what some particular false Church does, which he thinks to be the true Church, such as the Church of Geneva, and intends not to do what the Roman Church does? Truly, this is sufficient, for he who intends to do what the Church of Geneva does, intends to do what the universal Church does, for he intends to do what such a Church does because he thinks that Church to be a member of the true universal Church, although he is mistaken in his knowledge of the true Church. The *error*, however, of the minister about the Church does not hinder the efficacy of the Sacrament, but his defect of intention."

Bellarmino then goes on to say that heretics such as Tilmann and Chemnitz falsely say that the Council of Trent has defined that a Sacrament is not valid unless the minister intends not only the act but also *the end* of the Sacrament, "that is, unless he intends that on account of which the Sacrament was instituted; which certainly is very different from our opinion. But this is a simple falsehood (*merum mendacium*); for the Council (of Trent) in the whole of Canon XI. does not speak of the 'end' of the Sacrament, nor does the Council say that the minister ought to intend to do that which the Church *intends*, but that which the

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her Ordinal, what the Catholic Church from the beginning has done, namely: to maintain and hand on without change, and with all the spiritual powers they have always possessed, the three Orders of Bishops, Priests and Deacons instituted by the Apostles.

ARCHBISHOP BENSON'S DYING MESSAGE TO THE CHURCH OF ENGLAND.

I close this paper with a short extract from Archbishop Benson's message to the Church of England which received its last corrections from his hands immediately after his last communion and only a few minutes before God took him, his message of reassurance regarding this Bull:—"Infallibility (wrote the Archbishop) has happily this time ventured upon reasons. But the subject of Orders as needful to a perfectly constituted Church has been as jealously scrutinized in England as by Rome, and with much more knowledge of facts. Authorities of theirs have, till lately at any

Church does. "What the Church does, however, signifies not the *end* but the *action*. And, finally, this agrees with our practice; for neither was the ancient Church in the habit of rebaptizing children who had been baptized by Pelagians, nor do we rebaptize those who have been baptized by Zwinglians and Calvinists, although we know that all these were baptized without the intention of the true end of Baptism, which is to take away original sin."

"If we apply these definitions of Bellarmine (adds Dr. Mortimer) to the Edwardine Ordinal, there can be no doubt, first that the act was done seriously, and secondly, with the intention of making a Sacrament, that is of doing what the Church does. The Pope complains that the words "Receive the HOLY GHOST" certainly do not in the least definitely express the sacred Order of Priesthood or its grace and power." That is, the Pope says that it is necessary that they should express the third intention, that of the *end* or *effect* of the Sacrament, *i. e.*, "its grace and power." Bellarmine said that this was what heretics accused the Roman Church of holding, and that it was "an unmitigated lie." The words are Bellarmine's, not ours. And he proves his point from the practice in regard to Baptism. He says the ancient Church did not rebaptize those who had been baptized by Pelagians, nor do we rebaptize those who have been baptized by Zwinglians and Calvinists, and yet in both cases we know perfectly that there was no intention in regard to the end of the Sacrament, which is the remission of original sin, because the Pelagians do not believe in original sin. And so this great Jesuit distinctly affirms that the intention required is to make a Sacrament, but not necessarily with any belief in the end for which it was instituted.

The Pope also implies that the intention to do what the Roman Church does was wanting. But again Bellarmine says explicitly, "There is no need to intend to do what the Roman Church does, but . . . what CHRIST instituted, or what Christians do." And no one will deny that our Bishops had the intention to do what CHRIST instituted and what Christians do.

Thus we find that the objections to our Orders because of defect of intention fall to the ground.

rate, taught mere ludicrous fables about English Orders, and the late Papal document exhibits ignorances of which their own scholars and critics are as well aware as we. The result of scrutiny with that fuller knowledge was and is to establish that our Holy Orders are identical with those of the whole Catholic Church. They are in origin, continuity, matter, form, intention and all that belongs to them, identical accordingly with those of the Church of Rome, except in the one modern point of subjection to the Pope, on which point at the Reformation we deliberately resumed our ancient concurrence with the whole Catholic world besides."

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ARCHDEACON ROE'S CORRESPONDENCE

WITH THE

CATHOLIC THEOLOGIAN.

For some time before Archdeacon Roe's Paper printed above appeared in the *Star*, a correspondence on the subject of the Bull *Apostolicæ Curæ* and Anglican Orders had been in progress between two gentlemen signing themselves respectively *Anglican Clergyman of the Diocese of Montreal*, and *Catholic Theologian*. In this correspondence the Archdeacon had no intention of intervening. The *Catholic Theologian*, however, having challenged him by name on a point brought out in his Paper the Archdeacon was forced to reply. Hence the correspondence following.

I.—EXTRACT FROM A CATHOLIC THEOLOGIAN'S THIRD LETTER IN "STAR" OF MARCH 13TH, 1897.

"I have indicated [in a former letter] what the form is and when it is pronounced. Perhaps I was not clear enough. Let us be very explicit in this important point. 1. What was the ancient Roman Form? 2. What is the present Roman Form? 1. The ancient Roman Form was the prayer cited at length by my friend [the Anglican Clergyman] in his last letter, a prayer recalling the institution of the Levitical priesthood, and begging for the ordinandi the plenitude of grace to acquit the functions of the Christian priesthood. 2. Now let us take the present Roman rite. Wherein does it differ from the ancient? In the explanatory part it gives a more explicit exposition of the functions of the priesthood. "It behoves the priest to sacrifice, to bless, to preside, to preach and to baptize." It

recalls in like manner the seventy chosen by Moses, but emphasizes more strongly the comparison. "Ye in truth have been designated in the seventy. Such must you learn to be that you be worthily by the grace of God chosen unto the help of Moses and of the twelve apostles, that is of the Catholic bishops who were figured by Moses and the Apostles." Then follows the enumeration of the virtues required in the priesthood. At this point takes place in silence the imposition of hands by the Bishop and all the priests present who group about the Bishop, and like him hold the right hand uplifted over the ordinandi. This is the Matter of the Sacrament. Immediately comes the Form. When the imposition of hands is ended, while still they are extended over the ordinandi, the Bishop recites the Form: "Let us pray, beloved brethren, God the Father Almighty that He multiply His heavenly gifts upon these His servants whom He has chosen to the office of the priesthood, and that what they are now receiving through His mercy, they may attain by His help. Through Christ our Lord."

Now, wherein does this rite, the Matter and the Form, differ from the ancient? Only in this that (as I understand it) the definite words of the Form, "Bestow, we beseech Thee, etc," were pronounced immediately before the imposition of hands in the ancient rite, while in the present rite the Form is pronounced immediately after.

Then comes the ceremonial part. Just as the Ordinal is explicit in proclaiming the powers and obligations of the priesthood before the ordination, so is it explicit in declaring the full significance of these powers and obligations now received and contracted. It inserts a thanksgiving prayer from the ancient rite in its entirety and proceeds to clothe the new priest with the sacerdotal vestments. Let us remember that the new priest is to offer and consecrate with the Bishop. The Ordinal wishes him to be vested as a priest at the altar, and the powers he had just received

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to be fully recognized. He is given the distinctive vestments of the priest, the stole and the chasuble. Next is the anointing of the hands, those hands destined to bless and consecrate. Then follows the tradition of the vessels, the chalice and paten, and the formal recognition of the sacrificial powers in the new priest. * Nothing is now wanting, the Church has manifested her mind; those whom she has ordained are ordained to the sacrificial priesthood; she expresses it by word, and she exhibits it by deed, and out of the fulness and the gladness of her heart to complete her act, she wishes the young priest to exercise his sacerdotal powers; he will offer and consecrate with the Bishop. Such is the rite of the Roman Ordinal, with never a room for doubt as to what powers have been conferred.

I am at once confronted by the assertion that what I give above is not the actual Form in the Roman rite. My friend "Anglican Clergyman" implies this in his last letter, *and it is made the subject of a special thesis in a paper by Archdeacon Roe, of Quebec, published in these columns.* I beg to maintain that it is the Form, that the porrection of the instruments and the formula "Receive the power of offering sacrifice, etc.," are not the Matter and Form of the Roman Ordinal. Archdeacon Roe bases his argument on two grounds: the procedure of the Pontifical and the words of Eugenius IV. First, the procedure of the Pontifical. He says: "The ordination is incorporated into the mass . . . the Gospel is said immediately after the tradition of the vessels, therefore the ordination is then complete."

I answer: Since the new priests are to celebrate mass, the ordination and the ceremonies as explained above are completed before the Offertory, where the real action of the mass begins.

* But N. B., there is not a word in the Pontifical about *recognition* of something already received. The words are: *RECEIVE power to offer sacrifice, etc.* Before the Porrection the powers and obligations of the Priesthood are indeed proclaimed; but in the Porrection, they are *conferred* [*Receive power*] not proclaimed. (Archdeacon.)

2. He argues from a distinction between the appellation "ordinandi" down to the porrection of the vessels, and "ordinati" afterwards.

I answer: "Ordinandus" very properly designates the subject until the completion of the ceremonies, when he becomes formally "ordinatus."

3. The concelebration with the Bishop begins only after the porrection of the instruments.

The answer to this is already given above.

II. His next proof is drawn from the words of Eugenius IV, which he asserts are a definition of the Matter and Form of the priesthood, and herein he discovers a palpable contradiction between two infallible authorities.

A priori, it is not likely that one Pope would contradict the definition of another Pope!

In point of fact, are the words of Eugenius IV a dogmatic definition? I fail to see how such an argument can be set up. These words occur in the Instruction to the Armenians at the conclusion of the Council of Florence. The Armenian Church sent delegates to negotiate union with the Roman See. Eugenius IV submitted to them a document containing, as he himself declares in the last paragraph, "capitula, declarationes, definitiones, traditiones, praecepta, statuta et doctrinam" in vigor in the Western Church, and which they were required to recognize. Now, what goes to show that these words of Eugenius anent the sacrament of Orders are a dogmatic definition? Nothing. On the very contrary, all tends to prove them to merely request the recognition of a ceremony followed in the Roman ritual and not found in the Armenian. They are not a dogmatic definition, because if so they would involve the invalidity of all orders not conferred according to the true and essential rite, just as Leo XIII's Bull declares the invalidity of the Anglican Orders.

But such is not the case, for (1) Eugenius IV had in that very Council of Florence recognized the Greek Orders, which are conferred by only the imposition of hands and the prayer; (2) he recognized the Armenian Orders which are similarly conferred, and did not exact reordination or an addition to their ritual; (3) his words have never been understood in that sense by the Church which has unhesitatingly recognized all rites wanting in the tradition of vessels, but otherwise sufficient. These words of Eugenius IV are only an exposition of an integral, not essential, ceremony of the Roman Rite.

The Matter and Form, therefore, of Holy Orders are the imposition of hands and the prayer given above. And this Form, I again maintain, is a universal Form, found in all rites conferring real sacrificing powers.

Once again I say: the Anglican Rite is deficient in this. It does not convey the idea of the Priesthood, of sacrificial powers. FOR 103 YEARS IT EXCLUDED THE VERY NAME OF BISHOP OR PRIEST. This is the stone which the builders rejected, and which has become the head of the corner. Therefore was the rite invalid and during that space of time did the Orders of the English Church lapse and become extinct.

I am answered that the Edwardine Form is the Form of the Sarum, consequently as valid as the old English Rite. I think not. Examine it again: are not the candidates already priests when these words are pronounced? Have they not already received the Matter and Form of the Sacrament, as in the present Roman Rite? How then can this formula be the form of ordination.*

Taking the Edwardine Form, therefore, it is insufficient, in itself, indeterminate. Is there anything in the rite that can supply this defect, determine the rite, convey the idea

* Compare with this the teaching of Bellarmine and Peter Dens in the footnote on page 17.

of sacrificial powers, and include the conferring of real Priesthood ?

*Here occurs a divergence of opinion between my friend and Archdeacon Roe ** The former concedes that the idea of Mass was abandoned altogether, but claims that no more is it expressed in the older Forms. I concede that it is not in the very words of the Forms themselves, but I hold that it is abundantly and more in the whole rite, in the explanation of the order, in the preceding prayers, and in the very conception of the Priesthood. This is eminently enough to have a definite and unequivocal meaning in the Form. Archdeacon Roe, however, states that this was, and is the condition of the Edwardine Ordinal, that sacrificial powers were meant to be conferred, that the Eucharistic Sacrifice was believed in. Ah ! that it were. But this is the lost grace of a day long dead. What am I to conclude from the doctrine of the Anglican Church ? What is the Lord's Supper ? Article XXVIII. says : "*The Body of Christ is given, taken and eaten in the supper only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is Faith.*" This requires no sacrificial power. The prescription at the end of Communion says : "The sacramental Bread and Wine remain still in their very natural substance and therefore may not be adored." Neither do we here find anything necessitating the sacrificing Priesthood. The Catechism answers, indeed, that the Sacrament was ordained "for the continual remembrance of the sacrifice of the death of Christ." But the Catechism before me by the Most Rev. Father in God, William Lord Archbishop of Canterbury (5th ed. Dublin, 1736), goes on to say that Christ is present by figure only. "Are the Body and Blood of Christ really distributed to every communicant in this Sacrament ?" "No, they are not

* The Archdeacon, of course, does not concede any such divergence. The *Anglican Clergyman* subsequently maintains in plain words the Eucharistic Sacrifice. H. R.

.....that which is given by the priest to the communicant is, as to its nature, the same after the consecration that it was before, viz., Bread and Wine, only altered as to its use and signification." And this does not demand sacrificing powers.

What do Anglican authorities teach? Did Cranmer believe in the sacrificial power? In his Catechism of 1548? It was only a translation of a Lutheran work. We do not forget that Cranmer denied holding such doctrine. In his answer to Gardiner (1550) he says: "In that Catechism I teach, not as you do, that the Body and Blood of Christ is contained in the Sacrament being reserved; but that in the administration thereof we receive the Body and Blood of Christ; whereunto, if it will please you to add or understand the word spiritually, then is my doctrine sound and good."

And Hooker, Book V., 78, says: "The Clergy are either presbyters or deacons. I rather term the one sort presbyters than priests . . . because the eminentest part both of the Heathenish and Jewish Service did consist in sacrifice . . . seeing then that sacrifice is now no longer part of the Church ministry, how should the name of Priesthood be thereunto rightly applied . . . As for the people, when they hear the name it draweth no more their minds of any cogitation of sacrifice than the name of senator or alderman causeth them to think of old age."

I wish only to refer to Archdeacon Farrar's paper on Sacerdotalism in the *Contemporary Review* for July, 1892, for an array of authorities against the assertion that Anglican Clergy are sacrificing priests.

There is one aspect of the controversy that strikes me forcibly. How can it be contended that the Edwardine Ordinal contains the Matter and Form of the Sacrament of Holy Orders *when the Ordinal excludes Holy Orders from the number of the Sacraments? There are only two Sacraments it*

teaches, Baptism and the Lord's Supper. How are we to suppose that the essential elements of a Sacrament, especially in this one, where the gravest consequences follow from the slightest defect, should be sedulously safeguarded and protected in their integrity, when the rite was not accorded the status and nature of a Sacrament? I cannot take for granted that there was always valid matter, valid form and right intention, the essential elements of a Sacrament, in a ceremony which was not recognized as a Sacrament. I would not feel sure of possessing orders transmitted under such conditions. After all, and Archdeacon Roe clearly exposes it, orders are essential to a Church. Without them there is no Church. But are the orders, the sacrificing powers of the Priesthood so considered in the Anglican Church? Would a bishop or a minister incur ecclesiastical censure if he denied them?

O, and should it be all thus! When my mind turns to that solemn figure wherein our Saviour instituted His Priesthood, I ever see his upturned face and hear His prayer: That they may be one, Father in me, and I in Thee; that they also may be one in Us; that the world may believe that thou hast sent Me. And the glory thou hast given me I have given them, that they may be one as we also are one." I know this is His holy will, but when shall it be done? It can come none too soon. Let us hope and pray.

A CATHOLIC THEOLOGIAN.

II. To this Archdeacon Roe replied on the 15th March as follows:

ARCHDEACON ROE'S FIRST LETTER.

To the Editor of the *Star* :

Sir,—I have no intention of intervening in the correspondence between the Anglican Clergyman and Catholic Theologian, and in whatever remarks I may find it neces-

sary to address to you in defence of my Paper, I shall be careful not to do so. The latter gentleman, however, having referred to me by name and criticized a portion of my argument, I must ask your permission to reply as briefly as possible.

1. In my Paper I complain of the injustice, not to say absurdity, of declaring our Orders invalid because of a defective Form, while at the same time we are left in ignorance what the true Form is, and in it I appeal to our Roman assailants again and again to tell us what is the authorized Form. Of course this appeal was ironical. I thought it was well known and universally acknowledged that the Roman Church, though repeatedly challenged to do so, has never yet ventured to declare dogmatically what the Form in the Sacrament of Orders is.

2. This silence has now been broken. In his third letter the Catholic Theologian tells us, in words sufficiently magisterial, what the Form is. The first, Laying on of Hands, is the Matter, and the call to prayer which immediate follows is the Form.

But I demur. Unless the Catholic Theologian is the Pope in disguise, his *ipse dixit* will satisfy no reasonable person. On what authority does he lay down this law? Has the Roman Church ever dogmatically declared that this is the Form? Or is the Catholic Theologian merely setting forth the opinion of certain learned Roman Divines?

3. I know very well what the Catholic Theologian will say. He will say that after long enquiry and controversy in his Church this has come to be the opinion (as I have said myself in my Paper) of practically all learned Liturgists in the Roman Church.

4. But this is nothing to the purpose in this controversy. Our oracle gives us opinion when we want authority. Opinions must serve the purpose when we can get nothing

better. But when an authority, claiming to be infallible, comes down upon us and says, You have ceased for three hundred years to be a part of the Divine Society because you have for three hundred years lacked a valid Form of Ordination, surely we are within the limits of reason and common sense when we ask that infallible authority, Please to tell us what is the valid Form? If *Roma locuta est*, let us know when and where.

Now, I trust we shall have a plain, straightforward answer to this question, and then we may have something to say. Till then I reserve the remainder of the C. T.'s criticisms upon my paper.

5. In the meantime let me say that the Church of England is not tied down to any juggling with words such as Matter and Form and Intention, any more than was the whole Catholic Church for a thousand or more years after Christ. The Scriptures and the old Catholic Church have always held and taught that what is essential for conveying Holy Orders is the Laying on of Hands and Prayer. That our Ordinal satisfies these conditions as fully as does the Roman Pontifical, no reasonable person can deny. The Catholic Theologian tells us that in the old Roman Rite the Prayer was before the Imposition of Hands; in the present Roman Pontifical it is after it. Which it is, he holds to be indifferent. In our Ordinal there is Prayer before the Laying on of Hands, and Prayer at and with that ceremony. Why is not this Prayer as effectual in our Ordinal as in the Pontifical? The C. T. hints that we do not in so many words in our prayers convey the power of offering sacrifice. But why is he not fair here? Does he deny or question that in no Service of Ordination, Roman, English or Eastern, for one thousand years after Christ, there is no mention, direct or indirect, of conveying such power of offering the sacrifice of the Body and Blood of Christ? Why had not the Church of England under Edward VI the right to go back to those earlier forms of Ordination? Let

my friend, the C. T., whom we all love, answer these questions, and then if he silences us, well and good. But in the meantime let him not forget that what we want to know first is, Has the Roman Church defined the Form of the Sacrament of Orders?

HENRY ROE, D.D.,
Archdeacon of Quebec.

St. George's Parsonage,
Windsor Mills, March 15, 1897.

III. ARCHDEACON ROE'S SECOND LETTER.

To the Editor of the *Star* :

Sir, — While waiting for the Catholic Theologian's answer to my question about the Form of Holy Orders, I had better, not to be tedious, examine that gentleman's other criticisms upon my paper.

1. He finds an argument in our use of the word Sacrament: "How can you have a Sacrament of Orders", he asks, "when you do not acknowledge Orders to be a Sacrament?"

I am afraid that my critic is not as familiar with our doctrine of the Sacraments as one who assails them ought to be. If he will look into our Article XXV, he will be glad to see that the difference between the two churches on this point is not very serious. What the Church of England says is, not that Holy Orders is no Sacrament but that it and the other five "have not *like nature of Sacraments* with the two great Sacraments of the Gospel." The Church of Rome, however, is as far as we are from putting all the seven upon an equal footing. The 3rd Canon of the Council of Trent upon the Sacraments is this:—"If any one shall say that these seven Sacraments are so equal one to another that no one of them has greater dignity (or worth) than another, let him be anathema!"

2. He says that "for 103 years, the Anglican Rite excluded the very name of Priest and Bishop." There is evidently some mistake here. The merest glance at our Edwardine Rite will show that those names occur in it over and over again.

3. He quotes our 28th Article against me to prove that, for all I say, we do reject the Eucharistic Sacrifice.

I am sorry he did not quote the whole Article, which would have set forth our view more fairly. But it is strange that he does not see that the clause he does extract is very good Roman doctrine. "The Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner." He adds, "This requires no sacrificial power." We shall see presently. But for the extracted clause, he seems to think it inconsistent with the doctrine of the Real Presence. But what does their great champion Bellarmine say? He lays down (De Sac. Eucharist, Lib. 1, (cap. II,) certain rules to guide Catholic Christians in speaking on this great mystery. In the 4th rule he says:—"Christ has not in the Eucharist the mode of existence of Bodies but of Spirits. And so we may say that Christ is in the Eucharist truly, really, substantially, *but we may not say corporally. Yea, on the contrary, we may say spiritually, as S. Bernard affirms that in the Sacrament there is exhibited to us the true substance of flesh, but spiritually not carnally.*" Well what does the C. T. say to that? If Christ is not present corporally, nor carnally but only spiritually, how can He be eaten otherwise than in a Heavenly and Spiritual manner? But I need not have drawn the conclusion;—here are the very words of their perhaps equally great authority, Cardinal Cajetan:—"The real Body of Christ is eaten in the Sacrament, *yet not corporally but spiritually.*" *

* Opusc, Tom 2, Traet 2 de Euch. cap. 5.

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"This requires no sacrificial power," adds the C. T. Perhaps after the above he will not feel so confident. If Christ is present as our spiritual food and sustenance, He is present also, the Roman Church teaches, as our Sacrifice. The matter and form of the Eucharist as a Sacrament and as a Sacrifice are the same. You cannot have the one without the other. So says Bellarmine ; so says Perrone ; so say all Roman authorities.

4. But the C. T. is not satisfied. He will have it that we reject the Eucharistic Sacrifice *volens volens*. And so he proceeds to ask, "Did Cranmer believe in the Eucharistic Sacrifice?" and answers by an extract which does not so much as mention the Sacrifice.

If you, Mr. Editor, who have treated us with so much generosity as to your valuable space will allow us to go into the subject, I shall be glad to meet the C. T. on the question of Transubstantiation also ; but in the meantime we had better keep strictly to our text, and not go off on all sorts of side issues.

C. T. then asks, "Did Cranmer believe in the Eucharistic Sacrifice?" Well he affirms over and over again that he did, and C. T., as a charitable Christian, ought to believe him. Thus in his answer to Smith's Preface, he says : "The controversy is not whether in the Holy Communion be made a Sacrifice or not, for herein both Dr. Smith and I agree with the aforesaid Council at Ephesus, but whether it be a propitiatory Sacrifice or not. I say there is a Sacrifice ; but that the same is propitiatory neither I nor the Council do so say." And so he says over and over again in his controversy with Gardiner.

Now I am persuaded that in their affirming or denying the Sacrifice to be propitiatory, these two and many other divines have been really agreed, but differed only about a word. I have quoted Abp. Bramhall's statement of the sense in which the Church of England accepts or rejects a

propitiatory Sacrifice in the Eucharist, and have shown that what Abp. Bramhall, with all our subsequent divines, affirms that we believe, is *word for word in agreement with the Council of Trent*. The Council says that "our Lord instituted the Sacrifice of the Altar in order that His Sacrifice made once for all upon the cross might be *represented* and its *memory* remain to the end of the world, and its saving virtue be *applied*." This is Roman doctrine and it is ours. Unhappily all Romans (pace C. T.) and all Anglicans do not know what their own Churches really teach.

But C. T. will say, After all, you reject the propitiatory Sacrifice. We answer : What do you mean by propitiatory ? Do you mean that the Sacrifice of the Altar adds anything to that of the cross ? Or do you mean with Bellarmine, with Veron, with Perrone, with all Roman theologians, that "the Eucharistic sacrifice is *said to be propitiatory, because it impetrates from God the application of the merits of the passion of Christ*" ? These are Veron's words, a distinguished Roman theologian. If this is your meaning, we are heartily with you. But if you mean that the Sacrifice of the Altar "*merits redemption and the forgiveness of sins*"—a statement which Bellarmine and Veron reject—then we sorrowfully turn away. But remember Bellarmine turns away with us, saying : "The Sacrifice of the Mass is *properly impetrative only*, because Christ is now immortal, and *can neither merit nor satisfy*. But when it is said to be propitiatory or satisfactory it is *because it impetrates remission of guilt or punishment*."

Is it not clear that the controversy about this word *propitiatory* is very much a contest of words ? So it certainly was in the mouth of our great Divine Hooker. When he says, "We have no *proper* sacrifice," he evidently meant *propitiatory* in the bad sense.

But now suppose, which I deny, that Cranmer did reject the true Eucharistic Sacrifice,—is the Church of England bound by everything Cranmer said ?

The question is about our Ordinal, which is said to be invalid because its authors intended to deny and reject the Eucharistic Sacrifice. But what proof is there of this intention? Absolutely none. On whose authority does the Ordinal rest? On Cranmer's? Certainly not. It rests on the authority of the whole body of the Bishops of the Church of England then living and holding rule in the Church. But many of these Bishops were openly and avowedly devoted to the "old learning," and would sooner have died than have given their sanction to a book intended to deny the Sacrifice of the Eucharist. And yet they both authorized and used the Edwardine Ordinal. And when Bishop Gardiner was asked by the Council and the Protector what he held with regard to the Book of Common Prayer, of which the Ordinal was a part, he replied that, "notwithstanding he would not have drawn it up altogether in that manner himself, yet that he could fairly reconcile it to his conscience, and, therefore, should officiate by it, and take care to bring others to the same conformity." *

Now I have done with the Eucharistic Sacrifice. I am sorry I have been so long, but this is the main point in the Pope's Bull. Our orders are invalid, he says, because we rejected the Sacrificing Priesthood. Is this true? Is there any ground for it? Is there not abundance of proof that the Eucharistic Sacrifice has been held and taught—notwithstanding the immense prejudice which the shocking traffic in Sacrifices of Masses for the souls in purgatory has lodged so firmly in the minds of Englishmen—has been held and taught by England's *Ecclesia Docens* firmly and faithfully from the first day until now? Is it not true that when great men like Bellarmine explain their meaning, and tell us that Propitiatory in the Sacrifice of the Altar means *Impetration* and nothing else, our hearts gladly respond, and we eagerly say, "This Sacrifice all English Christians hold and rejoice

* Collier's Ecc. Hist., vol. ii., fol. 222.

in." And how then can we, with patience and without indignation, read the words put into the mouth of a great and venerated Prelate, proclaiming to the whole world that we are no part of Christ's Church because we reject the Christian Priesthood and the Christian Sacrifice?

HENRY ROE, D.D.,

Archdeacon of Quebec.

St. George's Parsonage,

Windsor Mills, P. Q., 22nd March, 1897.

IV. THE CATHOLIC THEOLOGIAN'S SECOND LETTER IN
ANSWER TO ARCHDEACON ROE.

To the Editor of the *Star* :

Sir,—Imperative demands on my time have prevented me from sooner answering the questions of the Venerable Archdeacon Roe.

1. I am requested to state whether the Catholic Church has defined the Form of Holy Orders?

Now, I answer that a definition of the Form is unnecessary. I cannot admit the principle involved in this question, viz., that the doctrine of the Church must be taken from her canons only. If a truth has been called into doubt, if the sense of Scripture has been perverted and the teaching of tradition misinterpreted until there is danger that the minds of men be led astray, in such a case, well and good, we may ask for a definition and count on a clear explanation of the disputed point. But, when there has been *no contradiction, no distortion of the doctrine, no occasion for a definition,** is it reasonable to demand this definition?

Now, as regards the Matter and Form of Holy Orders, is not the teaching of the Catholic Church sufficiently evident from her practice, from her liturgy, from perpetual and

* The italics are mine. H. R.

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universal use, daily use, from the whole economy and significance of her rite? Most assuredly. *Roma locuta est* in every ordination of a priest, in every consecration of a bishop.

D.D.,
of Quebec.

Not only does she express this in her own liturgy, but she reiterates it when she recognizes valid orders in the liturgy of heretical and schismatical Churches. Well, all orders recognized by the Catholic Church are, like her own, conferred by a form expressing the different orders of deacon, priest and bishop, with the intention of transmitting sacerdotal powers. Can the teaching of the Church be possibly more clearly shown.

LETTER IN

2. When my venerable friend assures me that he believes in the Real Presence.* I am rejoiced and consoled. I am a lover of the truth and would see truth reign in every mind and sway over every heart. But, when he asserts that the English Church never rejected the doctrine of the Real Presence, always admitted the Eucharistic Sacrifice, I gladly allow the sincerity of his convictions, but I cannot satisfy myself that they are founded. He goes to some length to prove his views, but ah! his fires are fed with shipwreck wood.

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To be brief, what is the Catholic doctrine? In the Eucharist, after the sacerdotal act, (there is?) really, truly and substantially present the Body and Blood of Christ. This requires sacrificial powers.

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What is the doctrine of the English Church? In Holy Communion there are really, truly and substantially only Bread and Wine. "The Body of Christ is given, taken and eaten in the supper only after an heavenly and spiritual manner." "The Sacramental Bread and Wine remain still in their very natural substances, and, there-

* Of course the Archdeacon said not one word here or else where as to his own views or opinions. He sets forth the teaching of the Church of England from her own documents. H. R.

fore, may not be adored." "That which is given by the priest to the communicant is, as to its nature, the same after the consecration that it was before, viz : Bread and Wine, only altered as to its use and signification."

All this requires no sacrificial powers. To sum it up, as Cajetan says, "The real Body of Christ is eaten in the Sacrament, yet not corporally but spiritually." To have the real body necessitates real sacrifice and real priesthood.

The English Church teaches : Real Bread and Wine (not the real Body) are taken in the Sacrament, but only a figure of the Body and Blood of Christ, and become a participation of them by Faith and in the receiving.* No real sacrifice is here admitted, nor the necessity of sacrificial powers.

To use my friend's own argument, is his belief the teaching of the English Church, or only his own opinion? To-day does the English Church teach this? Ah, no, it is the belief of a group of her children; and fifty years ago, a hundred, two hundred years ago, what was her teaching on this point? How many held this doctrine? What were her practices?

How often have I stood in the grand English Cathedrals, and along the highways and the by-ways in the ivy-clad Parish Churches where of old the altars were, and before the tabernacles the lamps burned night and day; where the wayfarer, the viator, came reverently in, and kneeling in adoration before his Saviour, begged that whom he now saw veiled in the Sacrament, he might see face to face,—this and more came to my mind, and as I looked about me, tears rose to my eyes and from my heart the complaint, "Why did ye do this? Why did ye banish the Blessed Sacrament from this great and religious people!"

* The printer seems to have mixed up this paragraph. The sense intended, however, can be seen. H. R.

Here and there the lamps are being lighted once more, some princes are come home again, and as a long separated mother from her child, the Church stretches out her arms with tears and smiles. And we are all praying.

A CATHOLIC THEOLOGIAN.

V. ARCHDEACON ROE'S THIRD LETTER IN ANSWER TO
THE CATHOLIC THEOLOGIAN.

To the Editor of the *Star* :

Sir,—No one, I think, will say that my friend, the Catholic Theologian's letter in your issue of Saturday, gives such "a plain, straightforward answer" as I asked for and had a right to receive to my question, whether the Roman Church has ever defined the Form of the Sacrament of Orders? However, I have elicited from him an acknowledgment of the fact that no such definition has ever been made. Let me then ask your readers to take in the irony—perhaps I should rather say the humour of the situation.

Pope Leo declares our Orders invalid on the ground of a defect in our Form; and when we ask what is the true Form which we have failed to observe, we are answered that "it has never yet been defined!"

Is not this quite too absurd? Does the C. T. suppose that all the rhetoric in the world (and let me beg of him, in passing, to give us a little less rhetoric and a little more logic) can persuade any reasonable man that the position of the Pope in this matter is consistent with common sense, or common justice?

This is the way the argument runs :—

The C. T.—"You are no Church, because your Form is defective."

Anglican.—"Inform us what is the true Form?"

C. T.—"I cannot; it has never yet been defined."

But our friend, the C. T., finds a way out of the difficulty. The Form has never yet been defined, he tells us, because there has never yet been a call for such a definition. "The definition is unnecessary. There has been no contradiction, no occasion for a definition!" This fairly takes away my breath by the splendour of its audacity. Never yet any occasion or ground for the definition of the Form in the Sacrament of Orders! Why, there is not a man with the smallest acquaintance with the facts, who does not know that there is no point in theology which has been more controverted in the Roman schools for the last three hundred years than this. There is no point on which Roman divines have been less agreed. Your readers will think this incredible after the C. T.'s confident assertion; nevertheless it is strictly true, as I shall now proceed to show.

By a very curious coincidence, I received yesterday from some anonymous charitable Christian anxious for my 'Version' (?), a copy of the September number of the *Catholic World*, the leading Roman magazine, as I gather, for the U. S. A. and Canada. The magazine contains an article (to which the sender calls my attention) by "the Rev. C. J. Powers," no doubt a distinguished Roman theologian, with the heading, "Are Anglican Orders Valid?" I should like to say a good deal about that article, but I must not be drawn aside. I must, however, say that I appreciate the charity and good feeling of the gentleman who sent me the magazine, whoever he may be.

On pages 817ff, the writer discusses the Matter and Form of the Sacrament of Orders. After a brief analysis of the Roman Rite, he goes on to say: "The question arises as to the part of the ceremony which confers the character of the Priesthood. On this point three principal opinions have been advanced by theologians. The first places the essential act in the *second* imposition of hands and the prayer, 'Dearest brethren, let us ask God, etc.' According

to the second opinion, *the handing the instruments for the Sacrifice and the accompanying Form is the necessary and sufficient act for ordination.* The third requires *both* the imposition of hands and the tradition of instruments. The great Scholastics maintained the necessity for the tradition of the instruments, either alone or following the imposition of hands and prayer by the Bishop. But *the tendency of the more modern theologians has been to regard the imposition of hands alone as the essential matter.*"

Now, what is the conclusion to which Father Powers comes after this investigation? It is stated in these words: "*What constitutes therefore the essential Matter and Form of the Priesthood cannot be asserted so positively as to leave no reason for question.*"

Compare the bold assertion of our C. T., viz: That there has never been any question, doubt or controversy in the Roman Church about the Form to call for a decision, with Mr. Powers' candid statement that after a controversy extended over many hundred years, *there is no certainty in the Church of Rome what the Matter and Form of the Sacrament of Orders is, but only a probable opinion.*

Well, what does my friend the C. T. say to this? Will he throw Mr. Powers overboard as he does me, as a man merely stating his own private opinion? This, however, is not a question of opinion, but of fact. What are the facts? Has there been in the Church of Rome unbroken unity of faith and doctrine on this most grave question of the essentials of Holy Orders, or has there been for many hundred years unbroken internal controversy? What will satisfy the C. T.? Will he have Bellarmine? Shall I cite the great Liturgical writers, Morinus, Martene, De Lugo, Catalini? All these discuss the question at length. But let me rather select one great Roman Theologian of our own century, Perrone, S. J., Professor of Theology in the Jesuit College at Rome, whose works are in use, I understand, in all Roman Seminaries.

In his treatise on the Sacrament of Order (vol ix, cap. 4) Perrone discusses fully the Matter and Form of that Sacrament. He says that about the Minor Orders, there is no controversy. "*But a great contention still flourishes about the essential Matter and Form of the Hierarchical Orders.* For nearly all the old Schoolmen held without doubt that it consists in the tradition of the instruments and the accompanying words. But after that a sounder criticism had investigated all the recesses of antiquity, the more general opinion has now come to be that which holds that the Matter and Form of these Orders consists in the Imposition of Hands and Prayer alone." He adds that the view is still maintained by some divines in the Roman Church that "the Porrection of the Instruments, and the words 'Receive power to offer Sacrifice, etc.,' is solely or at least in part the essential Matter and Form of the Sacrament."

Well, Sir, what does my friend C. T. say to this? Will he still say, "There has been no contradiction—no occasion, for a definition?"

But what about Eugenius IV's definition?

I must reserve that for another letter. Meantime, my letter on the Eucharistic Sacrifice still awaits C. T.'s answer.

HENRY ROE, D.D., D.C.L.,
Archdeacon of Quebec.

VI. THE ARCHDEACON'S FOURTH LETTER.

THE DECRETUM OF EUGENIUS IV.

To the Editor of the *Star*:

Sir,—I now come to the most important matter in this correspondence, the Decretum of Eugenius IV and its bearing upon the Matter and Form of the Sacrament of Order.

1. But first one or two words upon the Rubrics of the Pontifical. The C. T. waves aside my argument in section 6 of my Paper from the use of *Ordinandus* and *Ordinatus*, with the remark that "*Ordinandus* very properly designates the subject until the completion of the ceremonies, when he becomes formally *Ordinatus*." But, besides that, such a slovenly use of words is altogether alien from the exactness of the Pontifical, his theory, when tried on the other Rites of ordering in the same book, will not work. For example, in the consecration of Bishops, the candidate is called *Electus*, not till the ceremonies of consecration are over, but only till the act of consecration is complete. Then, in the midst of those ceremonies, while no less than six of them remain to be gone through with before the saying of Mass is resumed, he is at once styled *Consecratus*. Mr. Powers, in the *Catholic World*, cites the same rubrical distinction of *Ordinandus* and *Ordinatus*, and acknowledges the force of it. He also shows how the great Schoolmen who maintained the Porrection to be the essential Matter met the difficulty arising from the practice of the Easterns, who have never had this ceremony. They did not acknowledge that this absence of the Porrection from a valid Rite proved, as C. T. argues, that it could not be the Matter of Orders. They maintained none the less the certainty that the Porrection was the Matter, and they invented another theory to account for the validity of the Eastern Rite. Surely C. T. ought to have known all this, which entirely upsets his argument; and, if he knew it, should have stated and met it fairly.

2. But to return to the Rubrics. We know from independent testimony, as C. T. will not deny, that when the Pontifical received its present shape, the prevailing—practically the only—theory in the Western Church, was that the Porrection and the words annexed were the Matter and Form.* If so, how could any other view find expression

* For proof of this position, see the discussion of the testimony of S. Thomas Aquinas and of Albertus Magnus in the Archdeacon's last letter below.

in the Pontifical? Suppose it were otherwise, and the Rubrics said what C. T. wants to force them to say,—suppose they said that the Porrection is a mere instructive ceremony and that the Laying on of Hands alone is the Matter, what would be the result? Should we not say: There is evident forgery here, for no one in the Latin Church held this view when the Pontifical attained its present shape?

For these are the facts, no one denies them. “Nearly all the old Schoolmen (says Perrone) held without doubt that the essential Matter and Form consists of the Porrection of the Instruments and the accompanying words.” *

With his own Pontifical, then, embodying this view, in his hands and constant use, and with the Church in his day holding no other view, how could Eugenius IV say anything else when consulted than what he does say, that the Matter and Form of the ordination of Priests are the Porrection and the words annexed?

3. Now, what does C. T. say to the words of Eugenius? He is indeed in a great strait, electing as he does to set aside their plain meaning. One feels for so amiable a man trying to accomplish so impossible a task as to persuade us that when Eugenius says *IS* he means *IS NOT*. “The *Presbyterate is delivered by the Porrection* of the Chalice with wine and the Paten with bread. The *Form* of the *Presbyterate is*, Receive power of offering Sacrifice, etc.”

So says Eugenius; but what says C. T.?

‘According to Eugenius, the Matter is not the Porrection, but the Laying on of Hands is the Matter. The Form is

* The C. T. maintains that by the word *Pariter*, in the original latin of this passage, Perrone teaches that the Schoolmen held that the Porrection and the Imposition were *equally* the Matter. This is discussed in the Archdeacon's last letter below. The result is the same in either case. If Eugenius held and taught that the Porrection is *an essential part of the Matter*, and this is now acknowledged by all Roman authorities to be wrong and that *Imposition alone* is the Matter, what becomes of Eugenius's infallibility, and of certitude of teaching in the Church of Rome?

not the words *Accipe, etc.*, but the prayer *Oremus Fratres*. This is really what Pope Eugenius thought in his heart and meant to convey by his words.'

But why, it may be asked, does C. T. resort to so desperate an expedient as that of explaining away such plain words? Because he sees that if he were to grant that when Eugenius said IS he meant IS, certain conclusions inconvenient to his doctrine of infallibility would follow.

4. But C. T. does not even stop here. He goes on to say that *Pope Eugenius' words "have never been understood in that sense (i. e., as defining the matter and Form of the Sacrament) by the Church."* I know not how to believe my eyes. What? Eugenius IV's decree never understood in or by the Church of Rome to be a definition of the Sacrament of Order? This is certainly amazing.

Well, let us see how the facts stand.

Now, one fact is quite enough to settle this whole question as to what Eugenius meant to teach—the fact that *this entire section of the Decretum upon the Sacraments is taken by Eugenius word for word from St. Thomas Aquinas.*

I have the two passages before me and I will place them presently before the readers. But let me say, first, that I am finding no fault with Pope Eugenius for availing himself of St. Thomas' writings. How could he have done better? When sending out an instruction to the whole Church upon so weighty a matter as the doctrine of the Sacraments, a matter in which it was so especially needful to walk warily, how could he have done better than use the words of so great an authority made ready to his hand, one whom the whole world had for nearly 200 years looked on as the most trustworthy Christian teacher outside of inspiration?

This, then, is what Eugenius did—he copied out St. Thomas' entire section upon the Sacraments and made it an integral part of his Instruction for the Armenians.

Now, surely no one will question that Eugenius meant to adopt the sense as well as the words of St. Thomas, nor will anyone deny that St. Thomas was writing dogmatically. He expressly says so at the outset, that he is about to "summarize the true faith concerning the Sacraments and other fundamental points, exposing the errors which are to be avoided."

I will now set before the reader, for comparison in the original Latin, what St. Thomas says and what Pope Eugenius says upon the Sacrament of Order—extracting only what belongs to the Order of the Priesthood. The identity of the two will be seen at a glance.

EUGENIUS IV.

Sextum Sacramentum est Ordinis, cujus materia est illud per cujus traditionem confertur ordo, sicut Presbyteratus traditur per Calicis cum vino et Patenae cum pane porrectionem . . . Forma Sacerdotii talis est: Accipe potestatem offerendi sacrificium in Ecclesia pro vivis et mortuis in Nomine Patris et Filii et Spiritus Sancti. Et sic de aliorum Ordinum Formis prout in Pontificali Romano late continentur. . . . Effectus, augmentum gratiae ut quis sit idoneus Minister.

ST. THOMAS AQUINAS.

Sextum est Sacramentum Ordinis, MATERIA hujus Sacramenti est illud materiale, per cujus traditionem confertur ordo: Sicut Presbyteratus traditur per collationem Calicis. . . . FORMA autem hujus Sacramenti est talis: Accipe potestatem offerendi sacrificium in Ecclesia pro vivis et mortuis. Et idem est dicendum in consimilibus ordinibus. . . . Effectus autem hujus sacramenti est augmentum gratiae ad hoc, quod aliquis sit idoneus minister Christi.

Here follows the same in English:

POPE EUGENIUS IV.

"The sixth Sacrament is that of Order, the Matter of which is that thing by the delivery of which the Order is conferred, as the Presbyterate is delivered by the Porrection of the Chalice with wine and the Paten with bread.

. . . The Form of the Priesthood is as follows: Receive power of offering Sacrifice in the Church for the living and the dead in the name of the Father, and of the Son and of the Holy Ghost. And so of the forms of the other orders as is contained at large in the Roman Pontifical. . . The effect is the increase of grace, so that each one may be a fit minister."

S. THOMAS AQUINAS.

"The sixth is the Sacrament of order. The Matter of this Sacrament is that material thing by the delivery of which the Order is conferred, as the Presbyterate is delivered by the collation of the Chalice. . . But the Form of this Sacrament is as follows: Receive power of offering Sacrifice in the Church for the living and the dead. And the same is to be said in like Orders. . . But the effect of this Sacrament is the increase of grace to this end, that each one may be a fit minister of Christ."

How is it possible to get round these facts? S. Thomas professes to set forth the Catholic faith upon the Sacraments. Eugenius adopts the entire section of the great Schoolman's treatise, and gives it his formal authority. S. Thomas declares dogmatically what the Form and Matter of each Sacrament is. Eugenius copies this word for word. The Form and Matter of the Sacrament of Order in both is the Porrection and the words annexed. And this the whole Latin Church for several hundred years accepted as the true Catholic doctrine of the Sacrament of Order.

One letter more, unless I am called to answer fresh criticisms, is all that I shall need to trouble you with. In the meantime, thanking you warmly for your liberal treatment of us in this important investigation, I remain gratefully yours,

HENRY ROE, D.D., D.C.L.,
Archdeacon of Quebec.

St. George's Parsonage,
Windsor Mills, Que., April 20, 1897.

VII. THE ARCHDEACON'S FIFTH LETTER.

THE DECREE OF POPE EUGENIUS CANNOT BE SET ASIDE.

To the Editor of the *Star* :

Sir,—I have shown :

(1) From Perrone, S. J., that nearly all the old Schoolmen held the Matter and Form of the Sacrament of Orders to be the Porrection *alone* * with the words annexed. This carries us back to the beginning of the thirteenth century ;

(2) From S. Thomas Aquinas (died in 1274), that when he wrote no other view was held in the Latin Church, for he refers to no other ; and

* Perrone's statement is fully discussed in the two following letters, q. v.

(3) From Pope Eugenius IV, writing in 1439, two centuries later, that this still held good.

(4) All Roman authorities inform us that the same view of what constitutes the Matter and Form of Orders has been held and taught by many in the Roman Church down to our own day, and that all who have so held, have built, mainly, upon the Decretum of Eugenius--so amazingly astray is C. T.'s assertion that "*Eugenius's words were never so understood by the Church.*"

I now proceed with citation of authorities to show that C. T. cannot so easily as he thinks throw over the Decretum of Eugenius.

1. Bellarmine (died A. D. 1621) deserves the place of honor. Treating of the Matter and Form of Orders, he says that two opinions were held in the Church: The 1st, that the Imposition of Hands was a mere accidental ceremony, the Porrection alone being essential; the 2nd, that both were essential, each conveying a different gift--the Porrection giving authority to offer sacrifice, the Imposition of Hands the power to forgive sins. This view Bellarmine adopts and defends. All who have held that the Porrection alone is essential have grounded their view, he says, upon Pope Eugenius and the Council of Florence.

Bellarmino's view prevailed in the Roman Church down to the middle of the seventeenth century, when it was proved to be untenable by the researches of Morinus and the other great liturgists of that age.

2. The same double Matter and Form was maintained by the Council of Trent as interpreted by its Catechism. The Catechism of the Council of Trent is of the highest authority in the Roman Church.

I make two citations from this great authority:

First, from De Sac. Ordinis, Q xxii (page 388 of the Paris ed. of 1869): "Order is really and truly a Sacrament.

Hence the Bishop, handing to him who is being ordained Priest a Cup containing wine and water and a Paten with bread, says: Receive the power of offering Sacrifice, etc.; BY WHICH WORDS THE CHURCH HAS ALWAYS TAUGHT THAT WHILST THE MATTER IS EXHIBITED, THE POWER OF CONSECRATING THE EUCHARIST IS CONFERRED, A CHARACTER BEING IMPRESSED UPON THE SOUL TO WHICH IS ATTACHED GRACE FOR THE DUE AND LEGITIMATE DISCHARGE OF THIS MINISTRY, as the Apostle declares in these words: I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

The other passage is Q 49 (pages 394, 5), in which "the ceremonies of Ordination are explained." These are arranged under four heads, as follows:

"First, the Bishop, with all the Priests present, lays hands on the candidate." No comment is added, for this is not *the Sacramental Laying on of Hands*.

Next, the vesting with the stole is explained.

Thirdly, the Bishop "anoints the Candidate's hands with sacred oil. Then he delivers the Chalice with wine and the Paten with a Host, saying, Receive power, etc. BY WHICH CEREMONIES AND WORDS HE IS CONSTITUTED AN INTERPRETER AND MEDIATOR BETWEEN GOD AND MAN, WHICH MUST BE DEEMED THE PRINCIPAL FUNCTION OF THE PRIESTHOOD. Fourthly, But, *at the end, the Hands being a second time laid upon his head*, Receive, saith he, the Holy Ghost; whose sins thou dost forgive, etc., and BESTOWS UPON HIM THAT HEAVENLY POWER OF REMITTING AND RETAINING SINS WHICH THE LORD GAVE TO HIS DISCIPLES."

It now becomes plain where the authors of the Catechism stand. They have so far forsaken the instruction of Eugenius as it makes the Porrection the sole Matter, and have adopted the view maintained by Bellarmine that the Matter is twofold,—*the Porrection, conveying the power of con-*

secrating and offering the Eucharist, with Character and the gift of grace; and the Imposition of Hands conveying the power of remitting sins.

But where does C. T. find his standing ground in all this? "THE CHURCH HATH ALWAYS TAUGHT," says the Trent Catechism, that while the Matter, (the cup or Paten) is presented, the power of consecrating the Eucharist is conferred." So, too, says Eugenius. But not so says C. T. "EUGENIUS'S WORDS WERE NEVER SO UNDERSTOOD BY THE CHURCH." How is this flat contradiction to be explained away? We shall await C. T.'s explanation with interest. "THE CHURCH HATH ALWAYS TAUGHT": "THE CHURCH HATH NEVER SO UNDERSTOOD IT:"—these two must be made to agree. The "Always" of the Trent Catechism, the highest Roman authority, becomes "never" as it passes through C. T.'s lips. Come, sir, break thy silence. Explain to us how *always* can mean *never*.

3. There is one step more before we part with Eugenius IV. His friends still cling to him; they find it hard to give him up. If not the sole Matter and Form surely at least half! But the historical school,—the "*sanior critica*," in Perrone's words, *perscrutans rimas omnis antiquitatis*,"—sternly refuse to give them any rest. "Move on," is the *mot d'ordre*, "Your double Matter and Form must be abandoned. The *Porrectio cum Forma annexa* must be given up altogether. The Matter and Form of the Sacrament of Order is the Imposition of Hands and Prayer alone; no other theory will bear investigation."

But, what, then, is to become of Pope Eugenius IV's Decree? It goes by the board. And Eugenius himself? Must his dogmatical definition of the Sacrament of Order be acknowledged altogether wrong? Alas! for the day when so terrible a disaster occurred as the promulgation of this decree! The Ghost of it meets us at every turn. Cardinal Pole, coming to reconcile us to Rome, puts in the fore-

front of his Legatine Constitutions, "to correct (he says) our errors with respect to the doctrine of the Sacraments," this unhappy decree: — "the Sixth Sacrament is that of Order," and so on,—the Paten and Chalice with Bread and Wine and the Porrection,—and not one word about the Laying on of Hands! All the attempts made—and they were incessant—to draw over English churchmen to Rome from the accession of Elizabeth down to the flight of James II., all went on this one assertion,—that our Orders were invalid because we had abandoned the Porrection in which the power of sacrificing was given, and so had no sacrificing Priesthood. This was the one thing they all harped upon. And now they are forced to acknowledge that the *Porrectio cum Forma sua* was originally a mere ornamental ceremony; even so, never heard of for a thousand years after Christ; and, finally, a base usurper of the true Matter and Form of the Sacrament, so made in sheer ignorance by Thomas Aquinas and Eugenius IV., and now only a shame and a reproach, demonstrating, if words mean anything, the fallibility of Pope Eugenius.

"An old song set to a new tune," as the *Anglican Clergyman* happily expresses it. It is amusing as well as edifying to look through the old controversies and to meet our friend the *Porrectio cum Forma annexa* coming serenely to the front at every turn. Wonderful is the efficacy of reiteration! I have brought out from my study to my dining-room,—more comfortable in this unseasonably cold weather,—an armful of our old controversial divines,—Cosin against Prior Robinson (an admirable treatise, brilliant, witty and full of solid learning), — Bramhall against de la Mitière, against Norris, the Jesuit,—Thornedike,—Burnet,—calm, good sense and solid learning,—in Gibson's *Preservative*—and I find the same one trusty weapon in the hand of all Rome's champions: "Your Orders are invalid because you have rejected the *Porrectio*, and with it the Sacrificing Priesthood." And, on the other hand, there stand our bet-

ter instructed divines, putting the Jesuits' cut and thrust calmly aside with the true answer found to-day in the mouth of Rome itself,—“Your Porrectio is no part of the Divine Sacrament; it is a mere human ceremony, never heard of for a thousand years after Christ.”

4. “Well,” it will be said by my readers, “your Roman friends have at length reached sound and safe standing-ground, have they not, — in their teaching about Holy Orders—humiliating as their process of reaching it has been.”

Yes, the humiliation cannot be denied. Here are the steps, down which they have been forced to retreat :

- (1) The Porrectio is the sole Matter of Order ;
- (2) It is not the sole, but at least it is half the Matter ;
- (3) It is not half, it is no part of the Matter ;
- (4) The Imposition of Hands alone is the Matter.

And so Eugenius IV, with his *Decretum* confirmed by the Council of Florence, must stand down and “for ever hold his peace,”—as C. T. must bitterly lament that he did not do four centuries ago.

5. And here, let me say in passing, that I rejoice to have met at last with a soul brave enough among the theologians of our Roman friends, to come out and say candidly, Pope Eugenius made a mistake.* I honor the courage and conscience of this distinguished man, Father Hunter, S. J.—A friend has sent me since my last letter copious extracts from this eminent Jesuit's *Outlines of Dogmatic Theology*. † The work, he assures me, is of high character in the Roman schools.

In his full and learned discussion of this question, Father Hunter says: “A peculiar difficulty connected with the

* A fuller acquaintance with F. Hunter's book shows that he does not say this. He adopts the ordinary mode of explaining away the words of the *Decretum*. My mistake is pointed out by C. T. in his next letter.

† Longmans, Green & Co., London, 1896.

Sacrament of Order arises from a decree put forth in 1439 by Pope Eugenius IV, in the Council of Florence." He proceeds to quote the Decree as given above, and adds to it the argument from the use of *Ordinandus*, and *Ordinatus*, and then remarks: "From this it might seem that the tradition of the instruments was the essential Matter, and this, as we have seen, is the teaching of Pope Eugenius IV to the Armenians."* This candour is refreshing. But what will C. T. say?

6. "Still, after all," our Roman friend may say, "the Imposition of Hands has always been in the Pontifical, and even when we quite rejected it as no part of the essential Matter, it was used—though not with that intention, it must be confessed—and so our Orders were safe."

But softly, my friend. Let us understand this matter clearly. There are two Impositions of Hands in the Pontifical, one at the beginning of the service and one at the end; which of these is the Matter of the Sacrament?

"The one at the end, of course, where the Holy Ghost is given, and the power of forgiving sins," says the Council of Trent, says the Trent Catechism, says Bellarmine.

"Not so," say the Roman liturgists of our day; "that is impossible."

What? Is there controversy here too? Is it then the first?

"No," they answer, "it is neither; there are three Impositions of Hands in the Pontifical and it is the second."

"Three? The second?" I rub my eyes. I thought I knew the Pontifical. "Which are the three?"

"The first is when the Bishop and all the Priests lay their hands on the heads of the *ordinandi* in silence. The

* The accurate reading of this clause is,—“and this, as we have seen, is the teaching conveyed by the instruction given by Pope Eugenius IV to the Armenians.”

second, when the Bishop and clergy hold their hands extended over the *ordinandi* without touching them, while the Bishop invites the people to prayer. The third, at the end of the Mass, when the Bishop alone lays on his hands on the head of each and says, '*Accipe Spiritum Sanctum, etc.*'

"But," we ask, "Why should not this last be the essential Matter and Form as the Council of Trent and its Catechism say it is?"

"It cannot be," we are answered, "because the *concelebration* shows that the men have been ordained some time before."

"Then, why should it not be the first of the three?"

"Because the first is done in silence; there is no Form of words to fix or determine the meaning of the Matter."

"Then," we say, "here are all our old difficulties and uncertainties back again!"

"Yes, we acknowledge that," says Father Hunter, says Father Powers, in the *Catholic World*, say all candid Roman divines. "The difficulty is," says Father Hunter, "to tell at what part of the ceremony the ordinand becomes a Priest." "What constitutes the essential Matter and Form," says Father Powers, "cannot be asserted so positively as to leave no reason for question."

"There has never been any question or controversy calling for a decision," interposes our better informed friend, C T.

"Well, but," we ask in amazement, "how do you prove it to be what you call the second?" "It cannot be the third," they answer, "it cannot be the first; therefore it must be the second."

O, shade of Aristotle, what amazing logic!

"But," we persist, "there is no *second*. What you call the second is no Imposition of Hands at all. There is no *tactus*, no touch which surely is essential to any Laying on of Hands. How can a mere stretching out the hands in the air, which never reaches the head or any part of the person, be an *Imposition of Hands*? Does not Pope Leo XIII say that 'the Matter of the Sacrament of Order is the *Imposition of Hands*?' "

And here we leave our Roman friends in a state of suspension and uncertainty truly pitiable. They acknowledge that they do not know and cannot say with certainty what is the Matter and Form of the Sacrament of Order. Most of them, but not all, think it is the Imposition of Hands, but what Imposition they do not know. They think it is the second, because it cannot be the first or the third, notwithstanding that this second is no Imposition of Hands at all, only a holding the hands suspended in the air, though to call that an *Imposition of Hands* is indeed an *Imposition*—an abuse of language. They feel sure, too, that the Form must be a prayer, though, as to what prayer, there is the same incertitude. Finally, they choose a prayer in the Pontifical which is no prayer at all, only an invitation to prayer, *Oremus fratres*—Brethren, let us pray—followed by a real and beautiful prayer, which, why they do not assert to be the Form, seems simple infatuation.

Thus, there is, they acknowledge it, NO CERTAINTY IN THE CHURCH OF ROME WITH RESPECT TO THE MATTER AND FORM OF THE SACRAMENT OF ORDER; NO CERTAINTY WITH REGARD TO THAT VERY POINT FOR SOME PRETENDED DEFECT IN WHICH THEY RULE THE CHURCH OF ENGLAND OUT OF COURT AS BEING ON THAT ACCOUNT NO PART OF THE CHURCH OF GOD! The only point here on which there is certainty is that our Orders are invalid.

7. Let me briefly recall their argument:

Roman.—"Your Orders are invalid, because you have a defective Form."

Anglican.—A defect? A defect from what? A defect supposes something perfect from which it is a defect. What is that perfect thing—the perfect Form? But it is cruel to urge this question. Only a moment ago their best men have told us that no one in the Church of Rome can answer it with certainty. Could anything be more absurd?

8. Yes, I think there is something still more absurd. Let us ask, What is our Form which you pronounce defective? Pope Leo XIII answers the question (let us give him credit for intending to include the whole Form, though he only gives a fragment); it is *Receive the Holy Ghost; whose sins thou dost remit, etc.* But, why is this Form defective? The Council of Trent, the Trent Catechism, Bellarmine and all Roman authorities down to the researches of Morinus,—down to the middle, *i. e.*, of the seventeenth century, held this Form, as it stands in their own Pontifical, valid *pro tanto*, valid *as far as it goes*. They held it, indeed, insufficient, because Pope Eugenius had mistakenly taught them to hold the *Porrectio* to be essential. But they held it to be *half* the true Form and so far valid. And when the *Porrectio* with its words annexed was proved to be *no part* of the essential Matter and Form, and so disappeared from the competition, then the Imposition of Hands, with its *form annexa*, *Accipe Sp. S., etc.*, became ipso facto the full and complete Form,—unless the Council of Trent and its Catechism and the Popes who vouch for it, all went wrong and deceived the Church.

This is the dilemma in which our Roman brethren find themselves: If our Form is defective, then the Council of Trent is convicted of error, of betraying the Church, because it has set its seal with an anathema to that very Form. On the other hand, if the Council of Trent bears true witness herein, then all modern Roman theology has erred from the truth by rejecting in its teaching the Tridentine Form and Matter, and adopting another of their own devising. Here are the Council's words: "Si quis

dixerit per sacram ordinationem non dari Sp. S., ac perinde frustra Episcopus dicere, *Accipe Sp. S.*; aut per eam non imprimi characterem; anathema, sit."* Desperate efforts have been made to explain this away, but so long as the Trent Catechism stands that feat will be impossible. I have quoted the Catechism fully above - let me repeat some of its words in the original Latin: - *Ad extremum (here is the last Imposition of Hands) vero manibus ITERUM ejus capiti impositis, Accipe inquit Sp. S.; quorum remisit, etc.; eique ecclesiam illam, quam Dominus discipulis suis dedit peccata retinendi ac remittendi potestatem tribuit."*†

Here, then, Mr. Editor, I leave this discussion, with warm thanks to you for your kind indulgence in granting me so large a use of your valuable columns. If C. T. should return to the charge, I may have to ask your permission to say something in reply.

Nor may I omit to thank my kind friend the Catholic Theologian for the gentleness with which he has handled me. I feel somewhat bewildered when I think of it.

And how can we of the Church of England be sufficiently grateful to Pope Leo XIII, for setting forth in his Bull the whole Roman case against our Orders, and so enabling us to see the futility, the amazing flimsiness, of his attack upon them? Thus leading us to see, with deep thankfulness, the certitude we possess of the standing of our spiritual Mother, the Church of England, as a true living fruitful branch of the Holy Catholic Church of our Lord and Saviour Jesus Christ.

HENRY ROE, D.D., D.C.L.,
Archdeacon of Quebec.

St. George's Parsonage,
Windsor Mills, P. Q., April 23, 1897.

* C. Trid. Sess. xxiii. Canon iv.

† Cat. C. Trid., p. 395.

VIII. THE CATHOLIC THEOLOGIAN'S THIRD LETTER.

It was my intention to avoid Archdeacon Roe's answer to the two very simple questions I asked him in the *Star* of April 24th, but his letter of the 26th May (23rd April) obliges me in that to return to the oft repeated assertion that Eugenius IV. gave a dogmatic definition and that the Catholic *Rite* is uncertain.* This, however, I assure the editor, will be my last communication upon this subject.

My venerable friend's method of argument has led him to totally displace the question. Anglican Orders are condemned not because the Ordinal does not copy the Pontifical, but because the Anglican Church did not ordain Sacrificing Priests. This is the point and the only point at issue. Certainly, the Edwardine Rite is declared invalid. But why? Because it consists in Imposition of Hands without Porrection of Instruments? Not at all. It is condemned because nothing in it conveyed the intention of conferring sacrificial powers. The trouble with this Rite is not how it was conferred, but as to what it conferred. This distinction is absolutely essential, and in forgetting it Mr. Roe has gone far outside of the real question.

I may say that in reading his last letter, I was astonished? My venerable friend renews his contention that Eugenius IV. gave a dogmatic definition, and that consequently either he or Leo XIII is in error. I have already proved that Eugenius IV.'s words do not and cannot contain a dogmatic definition, but are only the declaration of a ceremony in the Roman Rite. (*Star*, March 13th.) My proof has gone unanswered; it is unnecessary to repeat it here; I will be content with showing that in asserting what he does, Archdeacon Roe contradicts himself.

Every disputant should know his adversary's views. In a point of Catholic doctrine he should be conversant with Cath-

* The Archdeacon said nothing about the *Rite* being uncertain. The uncertainty of the *Form* and *Matter* is the point under discussion. H. R.

olic belief. That Mr. Roe ought to be is manifest from the knowledge he shows of Catholic works, the frequent quotations he makes from Catholic theologians. He is extremely careful to impress us with his having fully gone over Catholic teaching. Well, if one fact, dogmatic fact, stands out in relief more than another, it is that a definition by a Pope is an end of all controversy. "A sede apostolica rescripta venerunt, causa finita est," as St. Augustin tersely puts it. How, then, can my venerable friend contend that Eugenius IV. defined dogmatically, and yet in the same breath maintain that the controversy lasted down to our day? *That the controversy was not ended by Eugenius' declaration is an evident fact.* Apply the Catholic principle, and the inevitable conclusion is: therefore Eugenius' words are not a definition. To contradict or ignore a definition is to fall under the charge of heresy. Was any of the theologians who stood out for the Porrection of the Instruments accused of heresy? Certainly not.

The foregoing is not the only cause of astonishment in my friend's letter and letters, since I allowed points to pass unnoticed in his previous communications. In endeavouring to prove that the Catholic Church has continually erred concerning the Sacrament of Holy Orders, my venerable friend quotes from Catholic theologues.

1. He says (1) "I have shown from Perrone, S. J., that nearly all the old Schoolmen held the Matter and Form the Porrection ALONE with the words annexed." (*Star*, May 26th.) He thus quotes Perrone (*Star*, April 17th and 24th): "Nearly all the old Schoolmen held without doubt that it consists in the tradition of the instruments and the accompanying words."

Perrone does not say this as Mr. Roe quotes him; in fact, he asserts quite the contrary to what is here concluded. These are his words: "As regards Minor Orders, the unanimous opinion of theologians is that their matter in the Latin Church is the Tradition of Instruments, and their form the prayer or words which are pronounced in this

Porrection of Instruments. In the Greek Church, however, it is the Imposition of Hands with the Prayer annexed. But a great controversy exists concerning the essential Matter and Form of hierarchical (holy) Orders. For nearly all the old Schoolmen do not hesitate to place it equally in the Porrection of Instruments and the accompanying words; but after a sounder criticism, etc." *Veteres enim scholastici fere omnes non ambigunt eam in instrumentorum PARITER porrectione et concomitantibus eam verbis constituendam esse.*) It is the word "pariter," equally, that entirely overthrows my friend's argument. Perrone does not declare that the Schoolmen acknowledged the Porrection ALONE, as he asserts; but they pretended that the Porrection AS WELL AS the Imposition of Hands, was the essential rite. I have consulted several editions of Perrone, and even his *Compendium* (edited by himself, Rome, 1854,) and every one contains this word "pariter." Its omission in Mr. Roe's quotation is inexplicable.

II. Mr. Roe continues: "I have shown (2) from St. Thomas Aquinas (died 1274,) that when he wrote, no other view was held in the Latin Church, for he refers to no other." (*Star*, May 26th.) This is erroneous. Not only does St. Thomas in his *Opus V.*, whence Mr. Roe takes his quotation, admit the Imposition of Hands, but in 4 Disp., 25, Q. 1, art. 1 and 24, art. 3, he formally and explicitly teaches that the plenitude of the grace of the Priesthood is conferred by the Imposition of Hands. So likewise teaches his master, Albertus Magnus, and before that Petrus Lombardus, and afterwards Scotus (1266-1308).

III. Mr. Roe next refers to Eugenius IV, the fallacy of which argument I have already exposed, and proceeds to cite Bellarmine. "All who have held that the Porrection alone is essential, have grounded their views, he (Bellarmine) says, upon Eugenius IV, and the Council of Florence." In the first place, the only one holding such a view whom Bellarmine names is Dominicus a Soto. Next,

why does not Mr. Roe admit that Bellarmine explodes the argument drawn from the authority of this Council of Florence? He proclaims "that it did not explain the whole Rite, but only a part." (*Respondeo: Concilium Florentinum non explicuisse totum ritum sed solum unam partem.*)

Mr. Roe adds: "Bellarmine's view prevailed in the Roman Church down to the middle of the seventeenth century, when it was proved untenable by the liturgists of that age."

As Bellarmine died in 1621, that means only twenty-nine years,* and, as I shall explain shortly, his view did not prevail in the Church for twenty-nine years, or for a single day.

IV. Mr. Roe gives two citations from the Catechism of the Council of Trent which is "of the highest authority in the Catholic Church." Is not my venerable friend conversant enough with Catholic theology to bear in mind that the highest authority in the Church is the definitions of the Popes and Councils? The Catechism of Trent is neither, consequently not of the highest authority. Well, he may say, of what authority is it? That is what he should have done before making his sweeping affirmation. The Catechism is a plan of instructions, its different parts being written by various Theologians who therein expressed (1) in defined truths, the definitions of the Church; (2) in controverted points, the opinions they personally adopted. Hence in these latter the Catechism has precisely the authority of its composers, or rather the authority of the men they quote from; and in the older editions marginal notes give the source whence they draw. Therefore, as regards the question of Matter and Form of the Priesthood, it was of very little authority at any time, and now is of none at all.

* But Bellarmine wrote many years before his death, and besides he did not originate the opinion he adopted; he quotes Cardinal Hosmer in its support who lived more than a century earlier. H. R.

V. Mr. Roe adduces the testimony of Hunter, S. J., "a distinguished and learned man," "whose work is of high character in the Roman schools." This is one peculiarity of my venerable friend's: whenever he chances to meet with some view of a Catholic writer which he thinks can serve his thesis, he at once confers upon him the titles of great, learned, eminent, etc. Hunter, he says, remarks: "From all this it might seem that the tradition of instruments was the essential matter (Mr. Roe's quotation omits these words, "or at least part of it"—and maims the text), and this, as we have seen, is the teaching of Pope Eugenius IV to the Armenians. "This," of course, refers to the latter part of the hypothesis.* Mr. Roe discovers herein a candid avowal of Eugenius IV's erroneous teaching. "This candour is refreshing. But what will C. T. say?"

Oh, C. T. might say that he fails to perceive any imputation against Eugenius; but, waiving that point, I will ask my venerable friend to reflect on the following argument: If this quotation means anything to Mr. Roe, it means that Hunter admits Eugenius to have erred in dogmatic teaching;—it is in this sense that my friend uses it; for, if not in dogmatic teaching, then Hunter and I agree. Since he quotes against me, he must interpret it as a confession of error. Very well now, if Hunter admits such a thing he is not orthodox. Why, therefore, quote against me an unorthodox work? It would be as fair to quote Dollinger. Mr. Roe's method of argument is not admissible.

I hasten to explain that Hunter holds no such an opinion. As Mr. Roe has received copious extracts, and as Hunter gives exactly 6 pages in 12 to the discussion of Matter and Form, I am at a loss to understand why this other view which Hunter presents was omitted.

* F. Hunter's reference shows that he cannot possibly have meant what the C. T. here puts in his mouth. In the section to which F. Hunter refers back, there is not a word about the two views set forth by the words, "the essential matter or at least a part of it." H. R.

"As to the decree of Eugenius, it does not purport to be a complete treatise on the theology of the Sacraments, but seems intended only to instruct the new converts as to the practice of the Roman Church, and there is in it an express declaration that its contents are in part disciplinary and not dogmatic. There is therefore no assurance that the Pontiff intended to assert that the Tradition was essential; but he called attention to a Rite used in Rome supplementary to that Imposition of Hands which the Armenians already employed. It is certain that Eugenius recognized the validity of Eastern Ordinations." This is what should have been quoted; its omission is unjustifiable on the part of him who furnished the copious extracts.

Hunter's work is a good, clear, elementary manual, but, as it is written in English, it is certainly not in use in Roman schools. Only Latin text-books are used there.

It is hardly necessary to follow up Mr. Roe's authorities at greater length. I wish to briefly refer to the teaching of the Church concerning Matter and Form, and to point for a last time wherein consists the invalidity of Anglican Orders, for Mr. Roe has lost sight of it.

I have shown (*Star*, April 17th), from Canons and Councils and Decrees, that the perpetual and consistent teaching of the Church is that Imposition of Hands with the accompanying Prayer, is the Rite of Ordination to the Priesthood. Against this is alleged the fact of a controversy having arisen among the Schoolmen. Now, let us be precise. What was the exact scope of this controversy? It was not, as Mr. Roe inclines to believe, the opinion of the Schoolmen that the Rite consisted in the Tradition of Instruments only. Not at all. They never abandoned the Imposition of Hands for the Tradition of Instruments; but, while always admitting the Imposition to be essential, they claimed that the Tradition was equally so; it was thought to be half of the essential Rite, the other half being *always* the Imposition of Hands.

Now, how did this controversy practically affect the teaching of the Church? It did not affect it in the slightest degree. This is easily demonstrated. 1. In the early ages, the Rite was only the Imposition of Hands, with the Prayer. There can be no question as to what the teaching of the Church was then. 2. The ceremonial was gradually developed and became more and more expressive of the Sacrificing Powers, and for several ages the Tradition of Instruments and vesting of candidates were practised without question as to what was essential; for everyone must allow that the controversy arose after the adoption of these ceremonies, and not before. Well, up to the controversy, there was no change in the teaching of the Church. 3. The controversy arose, some Schoolmen maintained, that the Tradition, as well as the Imposition, was essential. *Note well: that only is what the Schoolmen say.* How did it affect the Church? Did she drop the Imposition of Hands? No. Did she give it a less prominent place, a less important estimation? Not at all. It retained the same dignity, the same prominence. Always the solemn Imposition by the Bishop and the assisting Clergy, just as before the controversy, and just as before the introduction of the ceremonial. Did the controversy induce any Pope or any Council to define the Tradition as essential, to recognize it as other than ceremonial? No. The teaching of the Church has always been uniform and invariable from the earliest records to the Council of Trent and to Leo XIII. And since the controversy, has anything been? No.

Does my venerable friend now perceive why I contend that the Church has never otherwise taught? And I bid him remember that this is founded on the definitions of the Church.

One more point. A strange error is committed when the Imposition of Hands is spoken of as double. Anyone who has ever seen an ordination must credit the testimony of his sight that there is but one Imposition of Hands that

lasts until the assisting Clergy has completely passed round the kneeling band of Ordinandi.*

Then, exclaims my friend, why deny the validity of our Orders since we have the Imposition of Hands? My friend, it is not because you possess it that we deny the validity of your Orders, but because this Imposition does not ordain Sacrificing Priests. Why? Because nowhere in the old Edwardine Rite is there expressed the idea of Sacrificing Powers; on the contrary they are excluded, the Sacrifice is excluded, the real presence is excluded. But, he exclaims, why did you reproach us with omitting the Tradition of Instruments? We did not do that. What we did was to ask you whether you had anything in your Rite to explain what powers were conferred by it, as the text meant nothing; perhaps some ceremony might explain it to confer the necessary powers and, for instance, the instruments. But no, you would have none of them, for you would have no such powers, you rejected them. O, I am answered, I believe in Eucharistic Sacrifice if that is all. My friend, I asked you to answer and explain that phrase,

* I am at a loss to understand this statement. There are two actual Impositions of Hands in the ordination of every Priest, according to the Pontifical, — one at the beginning, and the other at the close of the Service. There is another so-called Imposition immediately following the first, namely: the action of the ordaining Bishop and assistant Priests holding their hands extended in the air, without *tactus*, over the ordinands kneeling before them. Perhaps C. T. considers this act no separate Imposition, but only a continuance and part of the first Imposition. That would be a not unreasonable view, only unfortunately it does not seem to be adopted by Roman authorities, certainly by none in my possession. Thus, Perrone says: "The *second* Imposition of Hands is the essential Matter, for the first is determined by no Form of words, and the third is conferred on those who have concelebrated, etc." F. Powers, in the *Catholic Magazine*, Sept. 1897, p. 818: — "The first opinion places the essential act in the *second* Imposition of Hands, viz., when the Bishop extends his hands over the head of the subject of the Sacrament and says the Prayer, 'Dearest brethren, let us ask God, etc.'"

F. Hunter, S. J., (p. 378): "The first opinion holds that the Matter is the act of the Bishop, who stretches out his hand upon the group of ordinands." So also Schouppe, S. J., (vol. 2, p. 403).

The older authorities, such as Bellarmine, the Trent Catechism — (and the Council itself, as interpreted by Bellarmine), — the English Jesuits as reported in our older controversial books, all held the Sacramental Imposition of Hands to be the third. They do not seem to have ever heard of any other. With them agrees Peter Dens. See also Bp. Cosin, vol. 4, page 285, where the Jesuit Prior says: "I admit, with the common opinion, that by the words *Accipe Sp. S.*, Holy Orders are given." See too Bramhall, vol. 5, p. 214.

The inconsistency of the above with C. T.'s "strange error" is not easy to explain. H. R.

and you will not. Well, let me answer the questions for you. No, I cannot see that you believe in a real and objective presence of Christ in the Eucharist before Communion, and after Consecration. And most certainly the English Church does not hold this belief, or teach this doctrine.

As I write these lines, night with its calm, its silence and its darkness, enfolds the world. The lights have died out in the homes of men ; the only rays through the darkness are from the lamp before the altar of the Catholic Churches ; there is the real presence, there are real powers, there are real Priests.

Do you imagine I have no regret that you lost the Priesthood ? Why should I recognize it in the Greeks and the Armenians and others, and not in you, if I could only prove that you possessed them ? In bidding you farewell, I wish to assure you of the sincerity of Catholic wishes and Catholic prayers for you, and to express the hope that to you as to so many others may come the great grace.

A CATHOLIC THEOLOGIAN.

VII. THE ARCHDEACON'S SIXTH LETTER IN ANSWER TO LETTER IV OF THE CATHOLIC THEOLOGIAN.

To the Editor of the *Star* :

Sir,—I congratulate myself and your readers that I have at last succeeded in eliciting from the *Catholic Theologian* the best answer he can make to my former letters. What force there is in his answer, your readers will soon be in a position to judge. My rejoinder shall be as brief as possible, and then I shall be as pleased, as C. T. is, in closing this friendly controversy.

1. The C. T. begins by asserting that I have "totally displaced the question,"—that I have gone upon the mistaken idea that our Orders are condemned "because the Edward-

ine Ordinal did not copy the Pontifical," whereas they are really condemned "because the Anglican Church did not ordain Sacrificing Priests."

The C. T. owes it to his own character for fairness to be more accurate in quoting his opponent. I never said what is here stated. I indeed showed in my first paper that our Ordinal does reproduce the old English or Sarum Pontifical in important points, but I also made it as clear as possible that the real point at issue is what C. T. here states it to be. In the 13th section of my paper I say :—"A careful study of the Bull shows that its one point of serious objection to our Ordinal is, that in it we do not profess to give those we ordain Priests the power of consecrating and offering the true Body and Blood of the Lord ; and that as this power of offering Sacrifice is the chief power of the Priesthood, by deliberately intending not to give that power, we do not confer the Order at all." I then proceed to answer this objection, alleging, in an argument covering more than a column of your paper, that the Church of England maintains, and always has maintained the Eucharistic Sacrifice, and has always intended to make her Priests Sacrificing Priests. More than this; nearly the whole of my second letter, covering considerably more than another column of your space, is devoted to proving, in answer to C. T.'s objections, that the Church of England does hold and teach the Eucharistic Sacrifice not in word only, but in reality and in the true Catholic sense of the words.

This strange misrepresentation is of course not intentional on the part of C. T. ; it is due to that over-fertile imagination in our friend which plays so conspicuous a part in all his letters.

THE EUCHARISTIC SACRIFICE IN THE ENCYCLICAL OF OUR ARCHBISHOPS.

2. Now that C. T. has brought up again the Eucharistic Sacrifice, I may call his attention to the formal and official statement of our Church's doctrine made by our Archbish-

ops of Canterbury and York in their late Encyclical Answer to Pope Leo's Bull. I wish I could venture to ask you for space to quote the whole section, but I must be content with two lines. The Archbishops say: "We (*i. e.* the Church of England) *truly teach the doctrine of the Eucharistic Sacrifice, and do not believe it to be a 'nude commemoration of the Sacrifice of the Cross,'* an opinion which seems to be attributed to us."

Surely, this testimony ought to rejoice the heart of every true Catholic Theologian.

I note with regret that our friend C. T., genial and warm hearted as he is, exhibits no joy or thankfulness when the Church of England is proved to hold, in the vital matters we have discussed, true Catholic doctrine.

THE ANGLICAN CLERGYMAN (EVANGELICAL) ASSERTS THE SAME SACRIFICE.

Let me ask C. T. also to note that his friend, *Anglican Clergyman*, though evidently inclining to the Evangelical school of thought (as C. T. does to the Ultramontane), affirms in his last letter, as confidently as I do, the truth of the Eucharistic Sacrifice. This is not, as C. T. insinuates, our private opinion (who cares what our private opinions are?), but we are bearing witness, as public persons, to the official teaching of the English Church.

FUTILITY OF ATTEMPTS TO EXPLAIN AWAY THE DECREE OF POPE EUGENIUS.

3. The C. T. sees very clearly and feels very keenly the hopeless dilemma the Roman Church is placed in by the Decree of Pope Eugenius IV. He upbraids me for not answering Bellarmine's argument, adopted and repeated by himself, Perrone and others. Well, but what was there to answer? The argument in C. T.'s mouth is this: 'Eugenius was infallible, and therefore could not put forth an erroneous definition. But what he says is, in its letter, er-

roneous, therefore he could not have meant it." How can one answer such an argument as that? It is no argument at all, but simply a ridiculous fallacy to every one except those who believe in Papal Infallibility.

Is there a Roman Theologian in the world who would listen for a moment to a similar explanation from any one outside the Roman Church? Suppose there were a passage in our Book of Common Prayer which read: "There is no Sacrifice of the Body of Christ in the Eucharist," and I should affirm and should try to prove by some sophistical syllogism that the true meaning of the passage was "There is a true Sacrifice of the Lord's Body made in the Eucharist,"—what should C. T. say to that? With what scorn and sarcasm should I be overwhelmed! Then, why not mete out to Pope Eugenius the same measure you mete out to me?

Here, for the last time, is the case of Eugenius:

Eugenius, appealed to by a National Church for instruction, after careful investigation issues an Instruction. The wording of it, in order to be quite safe, he takes from S. Thomas Aquinas, the greatest theologian of the Western Church. In it the Pope says: "*The Presbyterate is delivered by the Porrection of the Chalice. The Form of the Priesthood is this, Receive power to offer, etc.*" And we are required to believe that he meant to say: "The Porrection and the words are *no essential part of the Sacrament* but only an edifying ceremony in use in the Roman Church, which, though not requisite, it will do you no harm to adopt." I am challenged to refute this logic! How absurd! The statement of such an interpretation is its best refutation. The demand that we should receive it is an insult to our common sense.

NO INCONSISTENCY IN THE ARCHDEACON'S REASONING.

4. "But," says C. T., "just look at the Archdeacon's inconsistency! He maintains that Eugenius's Decretum

was a dogmatic definition, and with the same breath maintains that a controversy about the substance of the definition has gone on to this day ! How could there be controversy in the Church after a Papal definition ? ”

So there *was* a controversy in the Roman Church after all, and *is* to this day ! Here is a change of front with a vengeance ! In March, our friend scouts the idea ; in June, “ it is an evident fact.” I congratulate C. T. upon the progress he has made, and I greatly admire the innocent air with which he carries off this Right-About-Face.

But if there be inconsistency, it is not in me. These are simply two facts. It is not I who say that the Decree of Eugenius was a dogmatic definition, but an unbroken line of orthodox Roman Divines from that day to this. This is one fact. The continuance of the controversy in the Roman Church is another. It is C. T. who makes the inconsistency by looking at Eugenius's day through 19th century spectacles and seeing Papal Infallibility reigning then as absolutely as it does now. Let me remind him that the promulgation of the Infallibility Dogma took place a little later. And C. T. will perhaps remember that Morinus, whose *Sanior Critica* pulled down the Eugenic edifice about the ears of Roman Theologians, was a member of that Gallican Church always, to ultramontane apprehension, tainted with heresy.

UNFAIR USE OF S. AUGUSTINE'S WORDS.

5. And here, in passing, I venture to ask our friend whether it is worthy of his high standing as a Catholic Theologian, to try to pass off upon us the scrap of Latin from S. Augustine, which he so innocently drops in passing, without explaining that it has been shown over and over again that the context contradicts the use C. T. makes of the passage. Every one knows too, who knows anything, how the North African Church, with that great

Father at its head, told the Pope as politely as they could to mind his own business when he tried to interfere in their affairs. *

HAS THE ARCHDEACON MADE MISTAKES ?

6. But my learned friend finds I have made mistakes. And the first of them is, that in my quotation from Perrone, the word *pariter* is left out. My version makes him say, that nearly all the Schoolmen held without doubt the Matter of the Sacrament of Order to consist in the Porrection alone, whereas C. T. understands him to mean that the Matter consists in the Porrection equally with the Laying on of Hands.

Now, this is simply a question of grammatical construction. Obviously argument here is out of place, we must resort to authority. I have submitted C. T.'s reference of the word *pariter* and mine to three first rate classics of the English Universities, and they all think I am right. Among them is one of the most brilliant scholars in America, Dr. Body, Professor in the General Theological Seminary, N. Y., late Provost of Trinity University, Toronto. Dr. Body's judgment is this : "*Pariter, i. e., Likewise.* The reference is to the preceding statement, that, in regard to Minor Orders, the Matter was the Porrection of the Instruments. This is obvious to any one reading the whole passage, and is confirmed, if confirmation be needed, by the word *adequata* ('corresponding') in the Compendium, where the sentence runs : Dissentiunt autem Theologi in assignanda materia essentiali et adequata ordinum Hierarchicorum. Scholastici veteres fere omnes. quibus non pauci recentiores Theologi assentiuntur, censuerunt eam pariter

* Littledale's PETRINE CLAIMS, page 214. "The African Churches met the demand (made by Innocent) by enacting in A. D. 418, the Canon which stands as No. 125 in the *Codex Ecclesie Africanæ*, sentencing to excommunication all Bishops, Priests and Deacons who should appeal beyond seas (that is, to Rome) instead of contenting themselves with the decisions of African primates and Councils."

consistere in instrumentorum traditione. Communio vero nunc evasit illorum opinio qui eam constituunt in sola manuum impositione."

Thus Dr. Body holds that the obvious meaning is that which I gave to it, namely, that nearly all the Schoolmen held that as the Matter of Minor Orders is the Porrection of the Instruments, so "likewise" is the matter of the Hierarchical Orders the same. The parity of Matter is between the Major and the Minor Orders.

But supposing it were the other way, and C. T.'s reference of *pariter* were right, how would it affect my argument? It would not affect it in any way whatever. The quotation from Perrone is in my third letter, in which I am refuting C. T.'s assertion, since recanted, that there never had been any controversy in the Roman Church on the Form of Orders to suggest or call for a dogmatic definition. To contradict this assertion, I cite Perrone as saying: "A great contention still flourishes about the essential Matter and Form of the Hierarchical Orders." A more emphatic contradiction of C. T. could not be. But whether the Schoolmen held the Matter of Orders to be the Porrection alone, or the Porrection and the Imposition jointly and equally, the assertion of "a great contention" in the Roman Church remains the same.

Well, this 'Blot number one,' on being looked into, turns out to be no mistake at all, but a strong confirmation of my position.

Be it then remembered that no one now denies that there has "flourished a contention" within the Church of Rome for hundreds of years respecting the Matter and Form of the Sacrament of Orders—a controversy which leaves it "uncertain," in the words of F. Powers, "what constitutes the essential Matter and Form of the Sacrament." Be it also remembered that Anglican Orders have been declared null by the Bishop of Rome, first for a defect in Form,

while at the same time, after so long and bitter a controversy, his own Church has not been able to settle what the true Form of the Sacrament of Order is.

S. THOMAS AQUINAS ON THE IMPOSITION OF HANDS AND
THE PORRECTION.

II. Next, C. T. contradicts point blank my statement that "S. Thomas Aquinas mentions no other view as held in the Western Church than that the Porrection was the Matter of the Sacrament of Order." C. T. asserts that in the *Opusculus* 5, S. Thomas "admits the Imposition of Hands"; and that in the *Summa* "he formally and explicitly teaches that *the plenitude of the grace of the Priesthood* is conferred by the Imposition of Hands."

In answer to this, I reaffirm my statement, confirmed by the researches of a learned friend, that in the *Opusculus* 5 S. Thomas says nothing whatever about the Imposition of Hands under the Sacrament of Order.

In the *Summa*, he does speak out formally and explicitly, but not in C. T.'s sense. Take first the passage C. T. refers to,—Quest 37, Art. 5, Paris Ed. 1877, vol. 7, p. 414. The Question discussed is, "*Whether character is impressed upon the Priest in the actual Porrection of the Cup.*" The Conclusion arrived at is this: "Since the chief function of the Priesthood is to consecrate the Body and Blood of Christ, *Sacerdotal character is impressed in the actual giving of the Cup under the appointed Form of words.*"

It will save time if I quote here S. Thomas's definition of the Sacrament of Order: "Order is a certain Sign or Seal of the Church *by which spiritual power is delivered to the one ordained.*" The Collation of Power and the Impressing of Character are practically the same thing. So he says (p. 391): "*The inner character itself is essentially and principally the Sacrament itself of Order.*"

So, "*the Sacrament itself of Order is given in the actual giving of the Cup.*"

The reader will note that *in the definition of the Sacrament there is no mention of the Imposition of Hands.*

It is mentioned, however, in the discussion. S. Thomas conducts his discussions by stating the Article to be proved, raising all possible objections to it, and answering them one by one. In this case, the Article to be proved is that the Act of Ordination is the Porrection of the Chalice. To this an objection is raised that "the Lord gave to His disciples Sacerdotal power when He said, Receive the Holy Ghost, etc. But the Holy Ghost is given through the Imposition of Hands; *therefore in the actual Imposition of Hands is the character of Order impressed.*" Now here is the issue put plainly and clearly: In which of the two is character impressed and the ordination effected? Is it in Porrection, or in Imposition, or in both?

S. Thomas's answer is this: "The Bishop in conferring Order does two things,—he *prepares* the ordinands for receiving Order, and *he delivers the power of Order*.* He prepares by instructing them concerning the duties of their office, and by performing some work upon them (et aliquid circa eos operando,) that they may be fit to receive the power. This preparation consists in three things, namely, Benediction, *Imposition of Hands* and Unction. By Benediction, they are bound over to (or, set apart for), Divine duties. *By Imposition of Hands, plenitude of grace is given through which they may become fit for great duties.* By Unction, they are consecrated to handle any Sacrament, and for that reason Unction is conferred on Priests alone who, with their own hands, touch the Body of Christ; as also the Cup is anointed which contains the Blood, and the Paten which

* Let me ask the reader to remember that according to S. Thomas the Sacrament of Order is the Sign or Seal by which *Spiritual Power is DELIVERED*, and mark how these words *delivery of power* recur again and again all through his discussion of Holy Orders.

contains the Body. But *the COLLATION OF POWER is made through this, that there is given to them something which belongs to their own function.* And because the chief function of the Priesthood is to consecrate the Body and Blood of Christ, therefore *in the ACTUAL GIVING OF THE CHALICE under the determinate Form of words, THE CHARACTER OF THE PRIESTHOOD IS IMPRESSED."*

Now it would seem impossible except wilfully to misinterpret this passage. S. Thomas knows only one medium for conveying "the grace of the Priesthood," and that is "the actual giving of the Chalice with the determining words." He proposes as an objection that, "according to S. John, 20, 22, the character of Order is impressed when the Holy Ghost is given; but this is in the Imposition of Hands; therefore the Character of Order must be given in the Imposition." How does he meet it? By saying that the Imposition of Hands is only a ceremony used to prepare the ordinand for receiving the Sacrament. The three ceremonies, Benediction, Imposition of Hands and Unction are a part of the preparation for the Sacrament. Moreover, these three ceremonies are placed on absolutely the same footing. *But the CHARACTER of the Priesthood, which is the heavenly gift itself, is IMPRESSED IN AND THROUGH THE ACTUAL PORRECTION OF THE CHALICE.*

- But there is much more evidence in the writings of S. Thomas than even this. In Qu. 38, Art. I, he proposes and answers the objection that the right of ordaining does not belong exclusively to Bishops, because Priests also join in Imposition of Hands. He answers it in these unmistakable words:—"IN THE IMPOSITION OF HANDS *the CHARACTER of the Order of Priesthood IS NOT GIVEN, but grace according to which they may be fit to perform the duties of their order, and because they need the amplest grace, therefore the Priests lay on hands with the Bishop.*"

"IN THE IMPOSITION OF HANDS THE CHARACTER OF ORDER IS NOT GIVEN;" how is it possible to get over this? Can C. T. make an IS out of this IS NOT?

But C. T. asserts that S. Thomas "formally and explicitly says that the plenitude of the grace of the Priesthood is given through the Imposition of Hands." Not so, my friend. You have interpolated a word here which makes S. Thomas say the contradictory of what he does say,—an interpolation for which after what has gone before, I can find no excuse. Sound against sense is the very bane of quotation. What S. Thomas says is,—“the plenitude of grace,” not, “the grace of the Priesthood.” This is the very thing he formally and explicitly denies. What is given is “*gratiam secundum quam ad exequendum ordinem sint idonei*,” “grace to discharge the duties of the office,” not the gift of the office itself.

So much, then, for S. Thomas.

But to his assertion respecting S. Thomas, C. T. adds: “So likewise teaches his Master, Albertus Magnus, and, before him Petrus Lombardus, and afterwards Scotus.” One or two lines in answer to this.

C. T. gives no references; but the fact is that Albertus Magnus is even more explicit than S. Thomas. In answer to the question, “What is the Matter of the Sacrament of Order?” he says, “*The Matter is, those things which have been enumerated*” (keys, candlesticks, chalice, etc.—varying with the different grades of Order) “*and are porrected to the ordinand by the Bishop.*”

Peter Lombard makes no reference to Imposition of Hands in the Ordination of Priests, but mentions the various other ceremonies used, anointing of hands, giving the stole, also “the chalice with wine and the paten with hosts, that they may know they have received power of offering to God placabiles hostias.” Here indeed the Ordination Act, the

Matter, is not confined to the Porrection; but it is evident that a foundation is laid for the edifice reared later on by Albertus Magnus and S. Thomas.

Scotus, on the other hand, starting from a radically different definition of the Sacrament of Order, is explicit in making the Matter to be the Imposition of Hands.

Now it must be clear to every candid reader that Pope Eugenius, having before him these two divergent views of these two great men, Scotus and S. Thomas, shows clearly by the use he makes of the writings of the latter—borrowing, *i. e.*, for his Instruction to the Armenians, S. Thomas's entire treatise on the Sacraments—that he adopts his view and not that of Scotus. All this forms a demonstration that he did define dogmatically, if ever there was a dogmatic definition, *that the Porrectio cum forma annexa was the Matter and Form of the Sacrament of Order.*

FATHER HUNTER, S. J.

III. C. T. devotes half a column to my compliment to F. Hunter. Of course I am sorry I was misled, very naturally, into thinking that he accepted Eugenius' decree in its natural sense. I have his book before me now, and I find that in a very cautiously worded paragraph he leaves a loophole for escape to those who are forced to say that *is* means *is not*. "*There is no assurance that the Pontiff intended to assert that the Porrection is essential.*" Roman Theologians are forced by the new dogma into a very tight place, and one is sorry for them. Here is this able man forced to publish within a few lines of one another, these two statements: (1) "This is the teaching conveyed by the Instruction." (2) "There is no assurance that the Pontiff intended to assert." How can these two utterances be the honest outcome of the same mind?

THE CATECHISM OF THE COUNCIL OF TRENT.

IV. And lastly, C. T. scoffs at my characterizing the Catechism of the Council of Trent as "a book of the highest

authority in the Roman Church." He reminds me that the Pope is the highest authority, and next the Councils—a valuable piece of information. I thought that every one knew that when one speaks of a book or an author as "*Of the highest authority*," one means *among* the highest.

He adds, that on the question we are debating the Catechism is of "no authority at all."

Come, come, C. T., this won't do. You are not the only man in the world that is able to read. I have the Catechism in my hands, and it has the authority of two Popes—of whom one, Pius V, whose own child it may be said to be, set his seal to it, not only on its publication but also in four subsequent Bulls;—of S. Charles Borromeo;—of twenty Provincial Councils.—But what need of all this? Will any one be persuaded that, when in a matter of such prime importance as the doctrine of the Sacraments, we read respecting one of them, in a Catechism recommended to be used by all Roman Priests in the world in instructing their flocks, that "*the Church has always taught*,"—will any one who is not an idiot believe that it is open to C. T. to say "that is a statement of no authority at all"? This is lawlessness with a vengeance. One of the stock objections urged against our Church by Roman writers is that we allow the right of private judgment. But with all our freedom, could you find an English Churchman in the world who would say that anything in our Church Catechism is "of no authority at all"? Whither are we drifting? Where is the Inquisition? Where is even the Index? Look at these two utterances: 1st. The Catechism of the Council of Trent: "*The Church has always taught that in the Porrection, the power of consecrating the Eucharist is conferred, character impressed, and grace to fulfil it bestowed.*" 2nd. The Catholic Theologian: "*The Church has never so taught.*" This part of the Catechism is of no authority at all." Can we believe our eyes? Or is C. T.,

after all, only masquerading—amusing himself trying how many absurd and contradictory assertions he can make us swallow ?

Well, sir, I must close, and part, much as I regret to do so, with our esteemed friend C. T., (his rhetoric, which I have failed to cure, notwithstanding), to whose "provocation" I am more indebted than I can express for the opportunity of saying out, in the hearing of my Canadian fellow-countrymen, what I have said in these letters in defence of my mother the Church of the English-speaking people of the world.

To you, Mr. Editor, we are all much indebted for presiding over the discussion with so much wisdom and impartiality ; but you had at your command the great power of silence. What a pleasure it must be to you to look back over the six months' discussion now closed, and to be able to say that not one unkind word has been uttered (notwithstanding some hard knocks given) which any one would wish to recall. Farewell, sir ! Farewell, my gallant opponent, C. T. May I have the pleasure some day to see your face and to take you by the hand, and to feel that this controversy has drawn us closer to one another in Him who is the Truth, and Whom truly to know is eternal life.

HENRY ROE, D.D., D.C.L.,

Archdeacon of the Diocese of Quebec.

St. George's Parsonage,

Windsor Mills, P. Q., June 16, 1897.

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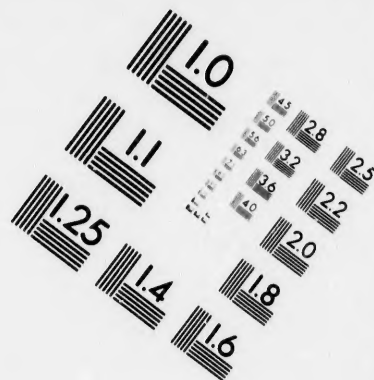
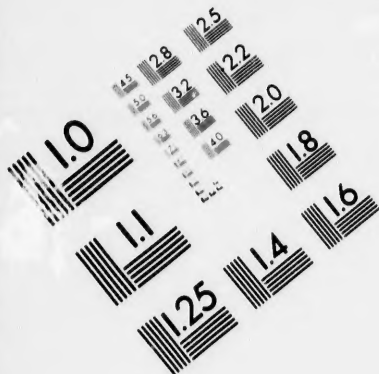
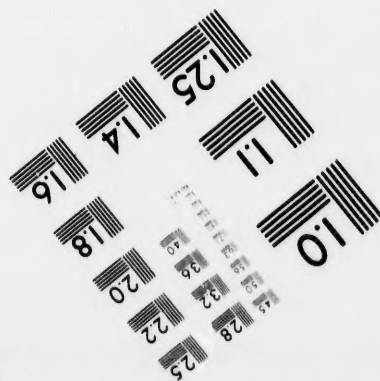
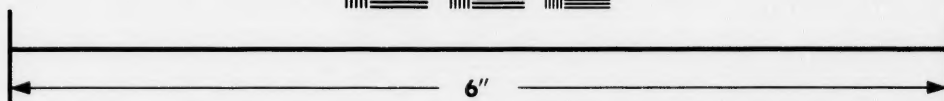
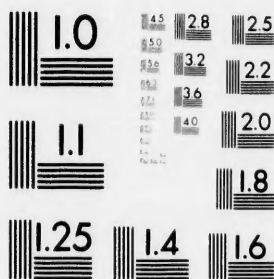


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